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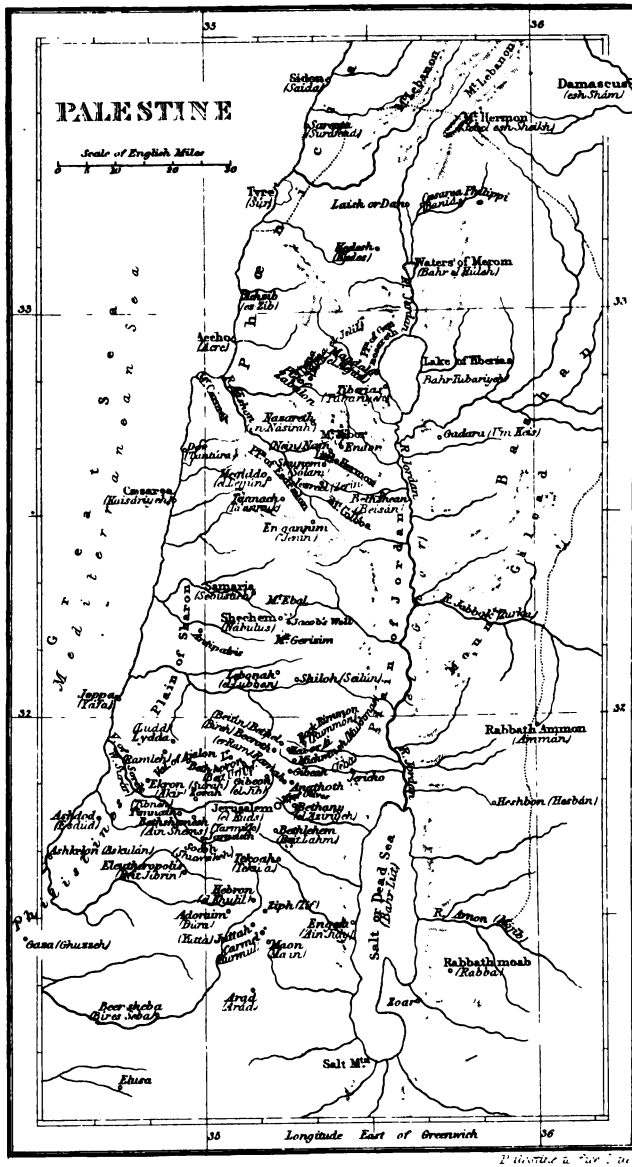
PALESTINE
Scale of English Miles
0 5 10 20 30
35
36
33
32
Mediterranean Sea
Great Salt Sea
Dead Sea
Plain of Sharon
Plain of Philistia
Valley of Jordan
Damascus (esh Shám)
Mt Lebanon
Mt Hermon (Jebel esh Sheikh)
Sidon (Saida)
Sarepta (Surafend)
Tyre (Sûr)
Laish or Dan
Caesarea Philippi (Banias)
Kedesh (Kades)
Waters of Merom (Bahr el Hulah)
Hazor
Jabin
Lake of Tiberias (Bahr Tubariyeh)
Tiberias (Tubariyeh)
Acchoo (Acre)
Mt Carmel
Nazareth (en Nasirah)
Mt Tabor
Endor
Jezreel
Gadara (Um Keis)
Dor (Tantura)
Megiddo (el Lejjun)
Caesarea (Kaisariyeh)
Jenin
Ramah
Mt Gilboa
R Harod
Beisan
En gannim (Jenin)
Samaria (Sebastieh)
Mt Ebal
Shechem (Nablus)
Jacob's Well
Mt Gerizim
R Jabbok (Zurka)
Ephraim
Tappuah
Shiloh (Seilun)
Joppa (Yafa)
Lebonah (el Lubban)
Ludd Lydda
Britain (Beit Nuba)
Ramleh
Ajalon
Mt Ephraim
Rabbath Ammon (Ammán)
Gezer
Makkedah
Jericho
Hesbon (Hesbán)
Ekron (Akir)
Ashdod (Esdud)
Jerusalem (el Kuds)
Bethany (el Azariyeh)
Bethshemesh (Ain Shems)
Bethlehem (Beit Lahm)
Ashkelon (Askulan)
Eleutheropolis (Beit Jibrin)
Tekoah (Tekua)
Hebron (el Khulil)
Ziph
Adoraim (Dura)
Eshtemoa (Es Semua)
Carmel (Kurmul)
Maon (Main)
Engedi (Ain Jidy)
R Arnon (Mojib)
Gaza (Ghuzzeh)
Rabbathmoab (Rabba)
Beer sheba (Bir es Seba)
Arad (Arad)
Zoar
Salt Mts
Ehud
Longitude East of Greenwich

SCRIPTURE TOPOGRAPHY;

BEING

SOME ACCOUNT

OF

PLACES MENTIONED IN HOLY SCRIPTURE,

GIVEN PRINCIPALLY IN

Extracts from the Works of Travellers.

PALESTINE.

PUBLISHED UNDER THE DIRECTION OF
THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE.

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PREFACE

TO THE SECOND EDITION.

SINCE the publication of "Scripture Topography," a very elaborate work has appeared, written by the Rev. George Williams, Chaplain to the late Bishop of Jerusalem, on the subject of the antiquities of Jerusalem. Mr. Williams labours to disprove many of the conclusions of Dr. Robinson, of whose *incredulity*, as regards ecclesiastical tradition, &c., he makes great complaints. But, although it may be an error to be incredulous, it is quite as unsafe to err on the side of credulity—an error from which Mr. Williams's Work appears to be by no means free.

The compiler cannot refrain from stating an *increased* conviction of the *general* clear-sightedness and accuracy of Dr. Robinson, at the same time, in consideration of the very difficult nature of the subject of Jewish antiquities, all allusion to the disputed points has, in the present Edition, been carefully avoided, as unsuited to a work intended chiefly for unlearned readers.

May the attention of all classes be more earnestly directed to Palestine, and her banished sons! May we obey with more heartfelt interest the entreaty, "O, pray for the peace of Jerusalem!"

Far, far, be the curse from us, which shall surely fall on them who have evil will at Zion, or who neglect any opportunity of doing her good. Rather upon us be the blessing pronounced by prophetic lips, "Blessed is he that blesseth thee."

"Glorious things are spoken of thee, thou city of God." And the time, we trust, is near, and hasteth greatly,

"When her tribes, dispersed and banished,
Shall return with singing home;
Sin destroyed, and sorrow vanished,
When to Zion's hill they come."

"Be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy."

M. F. M.

Newport, I. W.
June, 1847.

PREFACE.

It is now more than two years since the volume of "Extracts from Travellers" was published. While it was in the press, it was suggested to the Compiler, that a work of a similar nature, illustrative of Scripture Topography, might prove acceptable. The present volume is the result of that suggestion. What has been attempted in the Work is briefly this:—

1st. To bring together in one view those passages of Scripture in which the place under notice is mentioned.

2dly. To give a brief historical sketch of such place.

3dly. To narrate those particulars of its present state, which may be gathered from the works of travellers.

And, throughout, to direct the mind of the reader to the fulfilment of prophecy, wherever the

accomplishment of the Divine predictions can be distinctly traced.

The present volume includes Palestine, as divided, in the time of our Saviour, into Judæa, Samaria, and Galilee; and also the neighbouring countries of Philistia and Phœnicia. A Second Part, containing some account of other countries mentioned in Scripture, is in progress.

A considerable portion of the extracts have been taken from the admirable work on "Biblical Geography," lately published by Dr. Robinson, who has done so much, by his careful researches, towards identifying the sites of ancient places.

In all cases very great care has been exercised in the choice of the extracts; and those passages only have been selected, on the general accuracy of which we may rely. May it please Him, to whose service all our time and all our works should be humbly devoted, to accompany this volume with His blessing!

M. F. M.

Newport, Isle of Wight,
July 17, 1843.

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MOUNTAINS OF JUDÆA.

CHAPTER I.

THE HOLY LAND.

"O that the salvation were given unto Israel out of Zion! O that the Lord would deliver his people out of captivity! Then should Jacob rejoice, and Israel should be right glad."—*Ps.* liii. 6.

JUDÆA—SAMARIA—GALILEE.

THE country of the Hebrews has been known under different appellations. It was termed the Land of Canaan, from Canaan the son of Ham, whose posterity had possession of it. It was afterwards named Palestine, from the people called by the Hebrews, Philistines, and by the Greeks and Romans, Palestines. It is spoken of in Scripture, as the Land of Promise, in reference to the promise which the Almighty gave to Abraham; as the Land of Israel, from the Israelites

golden age. The spot cultivated by the husbandman (and nearly all were of this occupation,) was his own; it had belonged to his family for centuries; he was surrounded by the homesteads of his immediate relatives; from father to son were transmitted a thousand little traditions (about) every stone and stream; and all that affection treasured up in the memory was more or less connected with the sphere of his daily occupations.....

"In relative situation, the Holy Land had many advantages, as it was at no great distance from any of the kingdoms most celebrated in ancient times, and yet not so necessarily connected with them as to make its position dangerous. It had enough of mountain, and stream, and lake, and sea, to render it complete in its own resources. It admitted of easy defence against invasion, either by sea or land. Nor must it be forgotten, that its position, almost in the centre of the three great continents of Europe, Asia, and Africa, was the most desirable that could have been chosen, when the fulness of time was come, and the blessings of revelation and redemption were to be scattered among all the dwellers upon earth.

"The relative appearance of the country has been most accurately described by Moses. 'The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.'[1].....The valleys are composed of a deep rich soil, free from stones. The rocks are principally of grey limestone, and they contributed greatly towards the sustenance of a large population, as they were terraced in all directions with embankments built up with loose stones, on which grew melons, cucumbers, and other creeping plants, as well as the vine, the fig,

[1] Deut. xi. 10, 11.

and the olive.....There are no rivers worthy of the name besides the Jordan. The towns are nearly all built upon the hills, partly for defence, and partly for the more convenient growth of the vegetables most used as food by the people.....The plains are open, not separated by hedges or walls. The roads are carried through the corn-fields; and it may frequently happen, that in the sowing of grain, different portions of the same handful may fall by the way-side, and upon stony places, and among thorns, and into good ground..... (See Matt. xiii. 5.)

"It would be wrong to argue the former capabilities of the Holy Land from its present appearance, as it is now under the curse of God, and its general barrenness is in full accordance with prophetic denunciation. The Israelite in our street, whose appearance was delineated with graphic precision by Moses, in the fifteenth century before Christ, is not a surer evidence of the inspiration of the holy volume, than the land as it now exists, cursed as it is in all its products, its heaven shut up, and comparatively without rain.[1] The prophecies concerning Canaan are numerous, and have been so literally fulfilled, that they may now be used as actual history."—HARDY'S *Notices of the Holy Land*, pp. 275—283.

The observation of Mr. Hardy, that the prophecies concerning Canaan have been so exactly accomplished, *that they may now be used as actual history*, is strictly correct, and a very slight sketch (such as alone can be given in a work like this) will show its propriety. Thus the Israelites were told that their land should be desolate, enjoying its sabbaths (*i. e.* being untilled, and at rest) while they were in the land of their enemies;—that briers and thorns should come upon it, and that they that pass by should be astonished. These predictions are fulfilled to the letter. We are told that the art of cultivation is in the most deplorable state; and

[1] Deut. xi. 17.

that, in this *desolate* country, the traveller in his route *every day* finds fields abandoned by the plough; the earth produces only briers and thorns in many parts, and the condition of the peasants is misery and wretchedness; so that the feebleness of the population in so excellent a country may well excite our astonishment. "The vine languisheth," for it goes unpruned; "the new wine mourneth," neither do they "drink wine with a song;" "strong drink is bitter to them that drink it," for to indulge in good cheer would expose the people to extortion, and wine to a corporal punishment. The wines of Jerusalem, too, are execrable.

The prophet Isaiah declares, "all the merry-hearted do sigh. Their shouting shall be no shouting. The mirth of tabrets ceaseth;—the joy of the harp ceaseth." And we are told that the melancholy and plaintive tones of the Arab in singing, affect the listener almost to tears,—while of musical instruments the people have none, or such as are worse than none.

"Your land, *strangers* devour it in your presence," writes the same prophet; "and it is desolate, as overthrown by strangers." And Jeremiah and Ezekiel proclaim, "Destruction upon destruction is cried—mischief shall come upon mischief." How exactly this has come to pass, ten invasions, which have introduced into Syria *a succession of foreign nations*, and the successive conquests of the Romans, Arabians, Turks, Europeans, Egyptians, and Tartars, bear witness; and thus has it been given into the hands of *strangers* for a *prey*, and unto the wicked of the earth for a *spoil;* for when the Ottomans took Syria from the Mamlouks of Egypt, they considered it only as the *spoil* of a vanquished enemy. According to the law, the life and *property* of the vanquished belong to the conquerors. The traveller (Volney) here quoted remarks, that the government is far from disapproving *a system of robbery and plunder;* that precautions against robbers are most necessary in Palestine, and

the whole frontier of the desert, and that war, famine, and pestilence, assail them at every turn. They *sow* in anguish, and reap vexation and care. They would not be permitted to reap the fruit of their labours. Reduced to a little flat cake of barley or doorra, to onions, lentils, and water,—*dread* prevails throughout the villages; for extortion, and the tyranny of *all* its *governors*, are *everywhere* fatal to agriculture, arts, commerce, and population. From the same writer we learn, that the roads in the mountains are extremely bad —that *nobody travels alone*—and that great roads, canals, and bridges, in the interior parts of the country, there are none; in short, the barbarism of Syria is complete—the most simple arts are in a state of barbarism—the sciences are totally unknown. In all this, as with a sunbeam, the accomplishment of the divine threatenings is written. "The robbers shall enter into it, and defile it. The spoilers are come upon all high places through the wilderness. No flesh shall have peace. They have sown wheat, but they shall reap thorns; they have put themselves to pain, but shall not profit. They shall eat their bread with carefulness, and drink their water with astonishment; that her land may be desolate from *all* that is therein, because of the *violence* of *all* them that dwell therein. The highways lie waste.....the way-faring man ceaseth ....the earth is defiled under the inhabitants thereof.... the worst of the heathen possess their houses.....it is a people of no understanding."

Again, the annual sum paid by the different divisions of Syria, into the treasury of the sultan, amounts to 2345 purses; but Palestine, one of these divisions, returns *nothing*. "*They shall be ashamed of your revenues.*"[1] The *pastoral* or wandering tribes overrun Syria. The Turkmen, Curds, and Bedouins, have no fixed habitations, but keep *perpetually wandering* with their tents and herds. "*Many pastors* have destroyed

[1] Jer. xii. 13.

my vineyard, they have trodden my portion under foot, they have made my *pleasant portion* a desolate wilderness." [1]

In the course even of this small work, consisting principally of *extracts* from different travellers, the reader will hardly fail to notice the frequent repetition of the word *ruins;* ruined *cities; villages; forts;* where now wild animals, or birds and scorpions lurk: for "the forts and *towers* shall be for dens for ever; the multitude of the city shall be left; the defenced city shall be desolate; and the habitation forsaken, and left like a wilderness; your cities are burned with fire, and the cities that are inhabited shall be laid waste."

Again, we find continually that where once the land was fertile and productive, it now lies desert; where once, in well-watered plains, the stately tree and fruitful shrub abounded, (see JERICHO,) barrenness now reigns; so that scarce a tree is to be seen throughout the perished and dusty country. The rose of Sharon has vanished; and here and there only we find a few lovely and verdant spots to tell what once the land of promise was. The remains of cisterns are to be found, in which they collected the rain-water; and traces of the canals by which these waters were distributed on the fields,—but now, even the plentiful fountain gushes forth in vain, for there are none to direct its waters; and it has come to pass which was written, "Ye shall be as a garden that hath no water. How long shall the land, and the herbs of every field wither, for the wickedness of them that dwell therein?"

Many of the foregoing passages are taken from the travels of an acute and accurate observer, whose testimony is the more valuable, since it is that of an *enemy,* for he was himself an unbeliever in that very

[1] Jer. xii. 10. For some of the principal prophecies alluded to concerning Judæa, see Lev. xxvi.; Deut. xxix. 22—24; Isa. i. vi. xxiv. xxxii. 9, &c., xxxiii. 8; Jer. iv. 20, &c., xii. xviii. 6; Ezek. vii. 21, &c., xii. 17—20; Dan. ix. 27.

word of prophecy which his own narrative continually, (though to himself unconsciously,) proves to be very "*sure.*" Mr. Keith observes, that in one single sentence he shows the fulfilment of not less than *six* predictions. They are as follows :—

"I will destroy your high places, and bring your sanctuaries unto desolation."—*Lev.* xxvi. 30, 31; *Amos* ii. 5.

"The palaces shall be forsaken."—*Isaiah* xxxii. 14.

"I will .... destroy the remnant of the sea-coast."—*Ezek.* xxv. 16.

"I will make your cities waste."—*Lev.* xxvi. 31.

"Few men left."—*Isaiah* xxiv. 6.

"So will I .... make the land desolate; yea, more desolate than the wilderness towards Diblath, in all their habitations."—*Ezek.* vi. 14.

MR. VOLNEY WRITES—

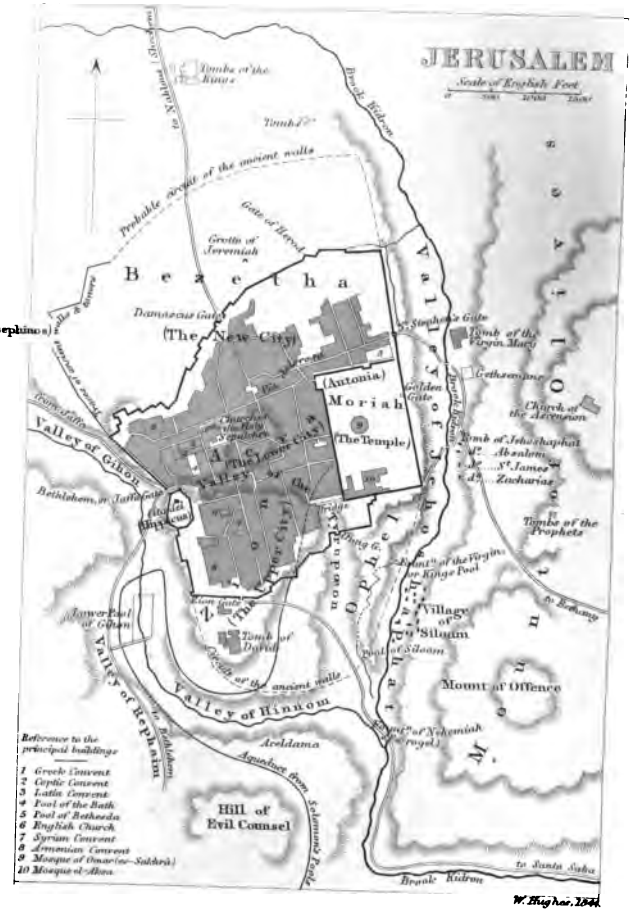
"The temples are thrown down,
The palaces demolished,
The ports filled up,
The towns destroyed,
And the earth, *stripped of its inhabitants,*
Seems a dreary burying-place."[1]

The preceding extracts may serve to give a slight sketch of the past and present state of Judæa, and to point out briefly the fulfilment of prophecy, in the latter. It may not be amiss to close the chapter with a more cheering theme, and to allude to those prophecies which promise brighter and happier days to this desolate and afflicted land, and her despised and wandering sons. "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee .... And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it .... Who are these that fly as a cloud, and as the doves to their windows? And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of *many generations.* Ye, O mountains of Israel, shall shoot forth your branches, and yield your fruit to my people of Israel .... and

[1] Keith's Demonstration of the Truth of the Christian Religion, pp. 19, 20.

I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited . . . For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, *and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God.*" (See Deut. xxx. 3—5; Isa. lx. 8, &c.; lxi. 4, &c.; Ezek. xxxvi. 8, &c.; Amos ix. 13, 15, &c.)[1]

[1] For a fuller review of the fulfilment of prophecy in the present state of Judæa, the reader is referred to Keith's "Evidence of Prophecy," and the same author's "Demonstration of the Truth of the Christian Religion;" from which sources much of the preceding matter is derived.



(Pierpoint)

W. Hughes, 1844.

London: Society for promoting Christian Knowledge, 1844.

HILLS AND WALLS OF JERUSALEM.

CHAPTER II.

JERUSALEM, AND ITS ADJACENT SCENERY.

BRIEF HISTORICAL NOTICE OF JERUSALEM—ASPECT OF THE COUNTRY ABOUT JERUSALEM — VIEW OF JERUSALEM FROM THE MOUNT OF OLIVES—MOSQUE OF OMAR—JEWS' PLACE OF WAILING—JERUSALEM AS IT NOW IS—JERUSALEM SHALL BECOME HEAPS—THE JERUSALEM BISHOPRIC—BISHOP ALEXANDER—HIS DEATH—DIFFICULTIES OF A MISSIONARY IN JERUSALEM—VALLEY OF HINNOM—VALLEY OF JEHOSHAPHAT, OR BROOK KIDRON—PLAIN OR VALLEY OF REPHAIM—MOUNT OF OLIVES—GARDEN OF GETHSEMANE—POOL OF SILOAM—FOUNT EN-ROGEL—UPPER AND LOWER POOLS—ANECDOTE.

JERUSALEM.—*Scripture Notices.*

CONCERNING THE EARLY HISTORY AND STATE OF JERUSALEM.

"AND Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God." (Heb. vii. 2.)—*Genesis* xiv. 18.

"And in Jerusalem, David reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem . . . (and) David took the strong hold of Zion: the same is the city of David . . . So David dwelt in the fort, and called it the city of David. And David built round about . . . And David went on, and grew great; and the Lord God of hosts was with him."—2 *Samuel* v. 5, &c.

"And David prepared a place for the ark of God, and pitched for it a tent . . . and gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place . . . Thus all Israel brought up the ark with shouting, and with sound of the cornet, and with trumpets."—1 *Chronicles* xv. 1, &c.

"So David slept with his fathers, and was buried in the city of David."—1 *Kings* ii. 10.

"Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah."—2 *Chronicles* iii. 1.

"And (Solomon) made silver to be in Jerusalem as stones, for abundance."—1 *Kings* x. 27, &c.

"But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel . . . that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there."—1 *Kings* xi. 31, &c.

"And Hezekiah sent to all Israel . . . that they should come to the house of the Lord at Jerusalem, to keep the passover . . . and there assembled at Jerusalem much people to keep the feast . . . So there was great joy in Jerusalem."—2 *Chronicles* xxx. 1, &c.

"Yet have I set my king upon my holy hill of Zion."—*Psalm* ii. 6.

"Because of thy temple at Jerusalem shall kings bring presents unto thee."—*Psalm* lxviii. 29.

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within

thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord . . . to give thanks unto the name of the Lord . . . Pray for the peace of Jerusalem—they shall prosper that love thee."—*Psalm* cxxii. 1, &c.

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever."—*Psalm* cxxv.

"In Salem also is his tabernacle, and his dwelling-place in Zion."—*Psalm* lxxvi. 2.

SCRIPTURE NOTICES AND PROPHECIES OF THE RUIN AND DESOLATION OF JERUSALEM, BOTH DURING THE BABYLONISH CAPTIVITY, AND ALSO MORE FULLY AFTER OUR SAVIOUR'S DEATH.

"Jerusalem is ruined."—*Isaiah* iii. 8.

"Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste."—*Isaiah* lxiv. 10, 11.

"Then will I cause to cease from . . . the streets of Jerusalem, the voice of mirth, and the voice of gladness; the voice of the bridegroom, and the voice of the bride."—*Jeremiah* vii. 34.

"And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished, and hiss, because of all the plagues thereof."—*Jeremiah* xix. 8.

"All that pass by clap their hands at thee: they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?"—*Lamentations* ii. 15.

"Zion (shall be) ploughed as a field, and Jerusalem shall become heaps."—*Micah* iii. 12.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—*Matthew* xxiii. 37.

. . . "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled."—*Luke* xxi. 24.

NOTICES OF JERUSALEM IN THE HISTORY OF OUR LORD.

"And . . . they brought him to Jerusalem to present him to the Lord . . . and, behold, there was a man in Jerusalem, whose name was Simeon . . . and he came by the Spirit into the temple: and when the parents brought in the child Jesus . . . then took he him up in his arms, and blessed God."—*Luke* ii. 22, &c.

"And . . . when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem . . ."—*Luke* ix. 51.

"And when he was come into Jerusalem, all the city was moved, saying, Who is this?"—*Matthew* xxi. 10.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—*Luke* xxiv. 47.

PROPHECIES OF THE RESTORATION OF JERUSALEM.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."—*Isaiah* xxiv. 23.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city . . . shake thyself from the dust; arise and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."—*Isaiah* lii. 1, 2.

"Rejoice ye with Jerusalem . . . all ye that love her: rejoice for joy with her, all ye that mourn for her . . . that ye may . . . be delighted with the abundance of her glory. For . . . I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."—*Isaiah* lxvi. 10, 11, &c.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."—*Micah* iv. 2.

"Thus saith the Lord, I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts."—*Zechariah* i. 16.

"I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof . . . Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem . . . yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."—*Zechariah* viii. 3, &c.

JERUSALEM A TYPE OF THE HEAVENLY INHERITANCE.

"Jerusalem which is above is free, which is the mother of us all."—*Galatians* iv. 26.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem."—*Hebrews* xii. 22, &c.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—*Revelation* xxi. 2, 23.

WALLS AND GATE OF JERUSALEM.

BRIEF HISTORICAL NOTICE OF JERUSALEM.

THE inspired penman has truly said of Jerusalem, "Thy servants take pleasure in her stones, and favour the dust thereof." Though now degraded and defiled, ruined and desolate, we cannot forget that Zion was once the chosen mountain of Jehovah, the very perfection of beauty, and joy of the whole earth. From Jerusalem went forth the word of the law,—all nations

went up to worship within her gates,—David, the man after God's own heart, reigned in her over the people of Israel, and his lyre sounded upon her sacred hills. The visible glory of the Lord shone in her beautiful temple; and, above all, upon this holy mountain, the anointed Son of God shed his most precious blood—then burst the bands of the tomb, rose from the dead, and ascended up to heaven.

In Jerusalem, too, repentance and remission of sins were first preached to sinners in his glorious name,—and she was selected by both prophets and apostles, as the type of "that great city, new Jerusalem," or, as St. Paul styles her, "the Jerusalem that is above."

To the christian reader, every mention of the present afflicted state of this highly-favoured city will recall the prophetic words of our Saviour, "*Behold, thy house is left unto thee desolate.*" But while in this point of view Jerusalem is to us all a fearful warning of the consequences of unbelief, and abuse of great privileges, in another respect she may remind us of that mercy which is greater than even our sins. The word of God leads us to hope and expect days of pardon and of peace for Zion, when Jerusalem shall "shake herself from the dust, and arise, and sit down.' For, when her children shall say, "Blessed is he that cometh in the name of the Lord;" the curse shall be taken away, and "Jerusalem shall again be safely inhabited" "*in her own place, even in Jerusalem,*" and "upon her inhabitants shall be poured out the spirit of grace and of supplication." Then shall "living waters go out of her," and the nations shall resort to her again, "year by year, to worship the King, the Lord of hosts." Then will her glory be *greater* than it was of old, for it will be more entirely the glory of *holiness,*—when "every pot in Jerusalem shall be *holiness unto the Lord of hosts,*"—when there shall be no more the Canaanite in the house of the Lord of hosts, and when her sons shall say, "There is strength for the

inhabitants of Jerusalem, in the Lord of hosts their God."[1]

"Jerusalem is presumed to owe its origin to Melchizedec; and if so, must have been founded two thousand years before the advent of our Lord. In the succeeding century, it was captured by the Jebusites, who extended its walls, and built a castle or citadel upon mount Sion. It was taken from them by the forces under the command of Joshua,[2] but they long retained possession of the fortress; nor was it established as the capital of Israel till the time of king David. Its magnificence was chiefly owing to the works of his son and successor, Solomon, who adorned it with sumptuous edifices, and, above all, with a temple . . . which has in no age been, nor will be, excelled in splendour and magnitude. During the period of Rehoboam, the city was stormed and plundered by Shishak, king of Egypt; and a similar fate befel it about a century and a half afterwards, from Joash king of Israel. In the reign of Manasseh, it was besieged and taken by the Assyrians, when the idolatrous monarch was carried captive to Babylon. Its destruction, however, was not effected till the time of Zedekiah, when Nebuchadnezzar, actuated by a spirit of fury, committed terrible ravages, razing the fortifications, setting flames to the temple, and carrying away the inhabitants as prisoners, in the view of adding to the population of his own capital. Seventy years afterwards they were restored, and Zerobabel began to rebuild the sacred structure. Alexander the Great could not be said to have taken it, since the place voluntarily submitted to him, when he entered it as a friend, and offered sacrifices in the temple. It was sacked by Antiochus Epiphanes, who profaned the holy city by placing the image of Jupiter in it.

"The Maccabees, who restored the independence of their country, rescued it from the heathen, but a

[1] Zech. i. 17, viii. 8, xii. 5 (marg. reading), 6, xiv. 11, 21.
[2] Joshua xv. 63, xviii. 28; Judges i. 8.

contest between their descendants gave the Romans an opportunity for interfering, and Pompey made himself master of the capital, which he surnamed Hierosolymarius. Judea, revolting from the Roman yoke, was besieged by Titus, captured, and totally destroyed in the year of our Lord 70, when 97,000 persons were taken prisoners, and 110,000 perished.[1] Reflecting on its former beauty, riches, and glory, Titus could not forbear weeping, and cursing the obstinacy of the seditious Jews, who forced him, against his inclination, to destroy so magnificent a city, and such a glorious temple as was not to be paralleled in the whole world. It was again rebuilt by the Jewish nation; but fresh commotions breaking out, Adrian expelled every Hebrew, and made it death for any of them to enter it. He then began a new city on the ruins of the old, which is supposed to be the present one. But it was Constantine, and his mother Helena, who had the honour of restoring here the worship of the one living and true God. The caliph Omar, the third in succession from Mahomet, was its next conqueror. During the holy wars, it was taken in the great crusade by Godfrey of Bouillon, when the standard of the cross was triumphantly displayed upon its walls, and it again became the capital of a kingdom; though Godfrey, when offered the diadem, refused it, declaring he would never receive a crown of gold in that city, where the Saviour of the world had worn a crown of thorns! . . . In 1217, this monarchy was abolished, and since this period the 'city of the Lord' has remained the capital of a Mahometan province.

". . . The capital of Judea has passed under various denominations . . . In the first place, it is supposed to be compounded of two appellations, Salem, or Peace, and Jebus,[2] afterwards changed to Jerusalem. Some suppose it signifies 'Fear Salem,' because the city was very strong; others, 'They shall see Peace;' and many,

[1] Isaiah li. 17; Jer. xxv. 15. [2] 1 Chron. xi. 4.

with a greater degree of probability, say it means 'The Inheritance of Peace.' In the sacred page we find it called the city of David, the city of God, the holy mountain, the holy hill, the throne of the Lord, and the house of the Lord God of Israel, the city of the great King, the throne of Judgment, the throne of the house of David, a place for the Judgment of the Lord, and for matters of controversies, the city of Truth, the city of Joy and a Defence, his Tabernacle;[1] by the Hebrews, Jeruschalem; the Greeks and Romans, Hierosolyma; and the Mahometans name it Kuddish, or the holy, and also, the Lady of Kingdoms."—RAE WILSON'S *Travels*, vol. i. 198—202.

MOUNT MORIAH.

ASPECT OF THE COUNTRY ABOUT JERUSALEM.

WHEN drawing near Jerusalem from the valley of Elah, Mr. Paxton observes:—"We passed a district

[1] See Dan. ix. 16; Ps. xcix. 9, xlviii. 2; Matt. iv. 5; Neh. xi. 1; Ezra i. 3; 2 Chron. xix. 8; Deut. xvii. 8; Zech. viii. 3; Isa. xxii. 2.

where an immense quantity of stone had been quarried and removed; the refuse stone lay in piles, and the excavations showed that large quantities had been procured. The face of the high ridge, or kind of table-land, over which we now passed, was almost wholly destitute of vegetation. A few thistles and an occasional small thorn-bush might be seen; but a more naked district I had not seen in the Holy Land. Several miles to the right, I saw a hill or hills pretty well covered with trees of some sort—olives, I thought from their looks; and at a greater distance on our left, I saw several patches of trees on the side of a high and long ridge, and a small village or two near them; but more immediately about me, and over the whole face of the ridge which I was passing, all was naked, all was destitute of vegetation, except a small enclosed spot. I was struck, not only with the absence of vegetation, but with the enormous quantity of rough rock that almost literally covered the face of the ground. Much of it lay in irregular patches, projecting from eighteen inches to five or six feet above the little earth that could be seen. It really appeared as if the district was *given up* to be *occupied by rocks*, to the exclusion of all other matter."—PAXTON, p. 112.

"On reaching the rocky heights of Beer," (writes Mr. Jowett, travelling towards Jerusalem,) "the country began to assume a more wild appearance. Uncultivated hilly tracts, in every direction, seemed to announce, that not only Jerusalem, but its vicinity for some miles round, was destined to sadden the heart of every visitor. Even the 'stranger that shall come from a far land,' it was predicted,[1] should be amazed at the plagues laid upon this country; and this became more than ever literally fulfilled in my feelings, as I drew near to the metropolis of this chosen nation. Expectation was, indeed, wrought up to a high pitch as we ascended hill after hill, and beheld others yet

[1] Deut. xxix. 22.

more distant rising after each other. Being apprehensive lest I should not reach the city gate before sun-set . . . I repeatedly desired the guides to ask the Arabs whom we met, how far, or according to the language of this country, how many hours it was to Jerusalem? The answer we received from all was, 'We have been at the prayers at the mosque of Omar, and we left at noon;' to-day being the Mahommedan sabbath. We were thus left to calculate our distance. The reply sounded very foreign to the ears of one, who knew that formerly there were scenes of purer worship on this spot. 'Thither the tribes go up, the tribes of the Lord, to the testimony of Israel, to give thanks unto the name of the Lord.' At length, while the sun was yet two hours high, my long and intensely interesting suspense was relieved. The view of the city burst upon me as in a moment; and the truly graphic language of the Psalmist was verified, in a degree of which I could have formed no previous conception. Continually the expressions were bursting from my lips—'Beautiful for situation; the joy of the whole earth is Mount Zion!—They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever!—As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever!'

"Among the vast assemblage of domes which adorn the roofs of the convents, churches, and houses, and give to this forlorn city an air even of magnificence, none seemed more splendid than that which has usurped the place of Solomon's Temple . . . A more soothing part of the scenery was the lovely slope of the Mount of Olives . . . As we drew nearer and nearer to the 'City of the great King,' more and more manifest were the proofs of the displeasure of that great King resting upon his city. Like many other cities of the East, the distant view of Jerusalem is inexpressibly beautiful, but the distant view is all. On entering at the Damas-

cus gate, meanness, filth, and misery, not exceeded, if equalled, by any thing which I had before seen, soon told the tale of degradation. 'How is the fine gold become dim!' I went onward, pitying every thing and every body that I saw."—JOWETT'S *Researches*, pp. 206—208.

"Viewed from a distance, Jerusalem presents a most imposing aspect, and you are struck with its apparent grandeur and extent; but on entering it, all your expectations of magnificence are disappointed. It might be laid in ruins by a few pieces of artillery . . . Within the walls, ruins, wretchedness, desolation, narrow streets,

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miserable (shops), with a few relics of sculpture, seem to constitute all the evidence of its former grandeur; and its inhabitants are most filthy in dress and general appearance."

"One circumstance struck me forcibly, viz. the husbandman being busily occupied in the operations of

the plough along the hill of Zion; thus bearing the strongest testimony to the predictions of the Sacred historians."[1]—WILSON'S *Travels*, vol. i. pp. 198, 202. "A portion of Mount Sion is arable land, laid out in fields; most remarkably exhibiting, at the present day, the fulfilment of the prophecy uttered first by Micah, and afterwards quoted by Jeremiah, '*Zion shall be ploughed as a field.*'"—JOWETT, p. 262.

VIEW OF JERUSALEM FROM THE MOUNT OF OLIVES.

"Long hath ceased the song of gladness,
Voice of joy hath long been mute;
Long have hung in silent sadness,
Solemn harp, and tuneful lute.
But when *He* the throne obtaineth,
This shall wake their slumbering chords,
Jesus Christ in Zion reigneth,
King of kings! and Lord of lords!"

"WE ascended the Mount of Olives, and, at the place where our Saviour, more than eighteen hundred years

[1] Jer. xxvi. 18; Mic. iii. 12.

ago, wept over the city, and predicted its eternal ruin, I sat down on a rough stone to survey and muse over the favoured and fallen Jerusalem. The whole city lay extended before me like a map. I could see and distinguish the streets, and the whole interior to the inner side of the farther wall; and oh! how different from the city of our Saviour's love! Though even then but a mere appendage of imperial Rome, it retained the magnificent wonders of its Jewish kings; and, pre-eminent even among the splendid fanes of heathen worship, rose the temple of the great King Solomon. Solomon and all his glory have departed; centuries ago, the great temple which he built, the 'glory of the whole earth,' was a heap of ruins; not 'one stone was left upon another;' and in the wanton spirit of triumph, a conquering general drove his plough over its site. For years its very site lay buried in ruins, till the Saracen came with his terrible war-cry—The Koran, or the sword; and the mosque of Omar now rears its lofty dome upon the foundations of the temple of Solomon." —*Incidents of Travel.*

Having alighted at a small village on the Mount of Olives, Mr. Jowett thus describes the view of Jerusalem from it:—"Sheltering ourselves beside one of the olive trees from the west wind, which blew sharply, we enjoyed a fuller prospect of the city, every part of which lies plain before the view from this eminence. The whole of Jerusalem seems like one continuous hill, standing out singly from the midst of the surrounding mountains. To the north, east, and south, it is surrounded by the deep valley, which, in its various parts, has, at different times, borne the names of the Brook of Cedron, the Valley of Jehoshaphat, Tophet, and Gehinnom. On the west, the ground adjacent to the walls, is, comparatively speaking, level ground; but these walls, on the western part, take in a considerable number of habitations which did not belong to the city, and did not, in fact, exist in the most ancient times.

They include Bezetha and Mount Calvary. Bezetha was added in the time of Herod and Pilate; and Mount Calvary, which now groans beneath the weight of monastic piles, was probably open ground, cultivated for gardens,[1] at the time when He who *suffered without the gate*,[2] there poured out his soul unto death. It is not difficult to conceive, observing from this spot the various undulations and slopes of the ground, that when Mount Zion, Acra, and Mount Moriah constituted the bulk of the city, with a deep and steep valley surrounding the greater part of it, it must have been considered by the people of that age as nearly impregnable. It stands '*beautiful for situation!*' words which have perpetually burst from my lips as I have surveyed all the surrounding scenery, and this unique, crowning centre of the whole. It is indeed '*builded as a city, that is compact together.*'[3] '*The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.*'[4] This was said nearly two thousand four hundred years ago; and when, 650 years after, Titus besieged and took this devoted city, he exclaimed, on viewing the vast strength of the place,—We have certainly had God for our assistant in this war; and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers?"—JOWETT'S *Christian Researches, &c.* pp. 254—256.

Mr. Jowett thus relates his departure from Jerusalem. "At half-past eleven o'clock, we passed the Damascus gate of the city; and in half an hour reached the top of the hill, from which I had caught the first view of Jerusalem on my arrival, and from which I was now to see it for the last time. While the servants went on, I rode to a fair green spot, and turned my horse's head round, that I might enjoy a few moments' solitary

[1] John xix. 41.
[2] Heb. xiii. 12.
[3] Ps. cxxii. 3.
[4] Lam. iv. 12, B.C. 588.

meditation on the view before me . . . I must bid farewell to Jerusalem. The noon-day sun shines strong and bright upon the city, and seems to mock its base condition. What a contrast between its aspect at this distance, and its actual state! Here, the smaller objects not being minutely discernible, the glowing strains of David seem as true and lively as they were when they first answered to the touch of his instrument of ten strings. 'Beautiful for situation, the joy of the whole earth, is mount Zion.' Still there seem to be her towers, her bulwarks, and her palaces, challenging our admiration. But I have now, for more than twenty days, known that these are not the towers nor the temple of ancient times. At every step, coming forth out of the city, the heart is reminded of that prophecy, accomplished to the letter, '*Jerusalem shall be trodden down of the Gentiles.*'[1] All the streets are wretchedness; and the houses of the Jews more especially (the people who once held a sceptre on this mountain of holiness), are as dunghills. While I gazed, my eyes filled with tears, till I could look no longer . . . 'Lord, how long!'"—JOWETT'S *Christian Researches*, pp. 269—271.

"The morning after my arrival" (at Jerusalem), writes Mr. Carne, "was a very lovely one, and, though it was in February, perfectly warm. I passed out of the gate of Bethlehem, and traversing part of the ravine beneath, ascended the mount of Judgment, on the south side of the city. How interesting was her aspect, beheld over the deep and rocky valley of Hinnom! her gloomy walls encompassing mount Zion on every side; and as yet, there was no sound to disturb the silence of the scene. The beautiful mount of Olives was on the right, and at its feet the valley of Jehoshaphat. The only stream visible, flowed from the fountain of Siloam, on the hill

[1] "The author would here add, that he has, subsequently, very often meditated on that phrase; and he can with truth affirm, that no expression could have been invented more descriptive of the visible state of Jerusalem, than this single phrase, *trodden down*, furnished by the most lively and descriptive of all writings extant, the Bible."

of Zion opposite. It is true, the city beloved of God, has disappeared, and with it all the hallowed spots once contained within its walls. Yet the face of nature still endures; the rocks, mountains, lakes, and valleys are unchanged, save that loneliness and wildness are now, where once were luxury and every joy; and though their glory is departed, a high and mournful beauty still rests on many of their silent scenes. Amidst them a stranger will ever delight to wander, for there his imagination will seldom be at fault: the naked mountain, the untrodden plain, and the voiceless shore, will kindle into life around him, and his every step be filled with those deeds, through which guilt and sorrow passed away, and life and immortality were brought to light . . . The streets of the city are very narrow and ill-paved, and the houses, in general, have a mean appearance.

"On the east of the city runs the valley or glen of Jehoshaphat,—that of Hinnom, which bounds the city, on the south and south-west, and into these descend the steep sides of mount Zion, on whose surface the city stands. To the north extends the plain of Jeremiah, the only level space around; it is covered partly with olive-trees.

"Jerusalem is on every side, except towards the north, overlooked by hills, higher than the one whereon it stands. When about mid-way up mount Olivet, you are on a level with the city walls, and the disparity towards the south is still greater. The form of the town is more like that of a square than any other, and its walls are lofty and strong.

"The sides of the hill of Zion have a pleasing aspect, as they possess a few olive-trees and rude gardens, and a crop of corn was at this time growing there.

"The valley of Hinnom and Jehoshaphat meet at the south-east corner of mount Zion. They are both sprinkled with olive-trees . . . Over the ravine of Hinnom, and directly opposite the city, is the mount of Judgment, or of evil counsel—because there, they say, the

rulers took counsel against Christ, and there the palace of Caiaphas stood. It is a broad and barren hill . . . On its side is pointed out the aceldama, or field where Judas hung himself; a small and rude edifice stands on it, and it is used as a burying-place. But the most interesting portion of this hill, is where its rocks descend precipitously into the valley of Hinnom, and are mingled with

TOMBS IN THE VALLEY OF JEHOSHAPHAT.

many a straggling olive-tree. All these rocks are hewn into sepulchres of various forms and sizes; no doubt they were the tombs of the ancient Jews, and are in general cut with considerable care and skill. They are often the resting-place of the benighted passenger. Some

of them open into inner apartments, and are provided with small windows or apertures cut in the rock. There is none of the sadness or darkness of the tomb, but in many, so elevated and picturesque is the situation, that a traveller may pass hours here with a book in his hand, while valley and hill are beneath and around him. Before the door of one large sepulchre stood a tree, on the brink of the rock, the sun was going down on Olivet on the right, and the resting-place of the dead commanded a sweeter scene than any of the abodes of the living. Many of the tombs have flights of steps leading up to them.

"Although the size of Jerusalem was not very extensive, its very situation, on the brink of rugged hills, encircled by deep and wild valleys, bounded by eminences, whose sides were covered with groves and gardens, added to its numerous towers and temple, must have given it a singular and gloomy magnificence, scarcely possessed by any other city in the world. The most pleasing feature in the scenery around the city is the valley of Jehoshaphat . . . The climate of the city and country is in general very healthy. The elevated position of the former, and the numerous hills which cover the greater part of Palestine, must conduce greatly to the purity of the air." The Jews bury on mount Olivet; the Mohammedans, on mount Moriah, and north of it, along the outside of the city walls; and the Christians, on mount Zion.—CARNE'S *Eastern Letters*, pp. 259—265, 289—296.

MOSQUE OF OMAR.

"Now, alas! by Siloa's fountain
Moslem worship bows the knee;
Now on Judah's hallow'd mountain,
Lo, a Turkish mosque we see.
Lord, behold thy land forsaken,
By the heathen trodden down;
Arm of God, thy strength awaken
As in days of old renown."

"FROM the place where I sat, this mosque was the only object that relieved the general dulness of the city, and all the rest was dark, monotonous, and gloomy. The mosque is regarded with the greatest veneration by the Mohammedans, and to this day the Koran or the sword is the doom of any intruder. At its northern extremity is the golden gate, for many years closed, and flanked with a tower, in which a Mussulman soldier is constantly on guard; for the Turks believe, that, by that gate, the Christians will one day enter and obtain possession of the city—city of mystery and wonder, and

still to be the scene of miracles! 'It shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled;' and the time shall come when the crescent shall no longer glitter over its battlements, nor the banner of the prophet wave over its walls."—*Incidents of Travel.*

"Having left Mr. S——, I went straight on to what I thought to be a gate, when I was stopped by the screams and cries of several Mahometans, 'Do not proceed, do not proceed—this is the most holy of our places.' It was the mosque of Omar, built on the ruins of Solomon's temple. I asked how far I might proceed without giving offence, in order to have at least a look at the place where my fathers once adored Jehovah, which was pointed out to me. There I stopped and looked in, and my feelings were such as cannot be described."—*Missionary Labours,* &c. p. 79.

JEWS' PLACE OF WAILING.

"I HAVE seen the portion of the wall of Solomon's temple where my brethren, according to the flesh, go every Friday to weep and to pray: they have paved the place, which is ninety-two feet long and fifteen broad; there are two holes in the wall, which, as they say, lead toward the Holy of Holies; through these they pray, for they believe that this is the gate of Heaven through which all prayer must pass, and even those prayers which are offered up in any other place must come to the Holy City, and enter these gates of Heaven." Alas! they know not *Him* who alone is the way of access to the throne of God. "The wall consists of twenty-three rows of stones; nine rows are of an immense size, some of the stones nine feet long and six broad; sixteen of them form the foundation, and lie apparently in their original order, whilst it is evident that the other rows

have been arranged at a later period. The words, 'There shall not remain one stone upon another,' came into my mind. Any one may perceive by a little observation that they (the stones) do not fit together now as they originally did."—*Missionary Labours in Jerusalem*, pp. 94, 112.

"I went to the place where the Jews are permitted to purchase the right of approaching the site of their temple, and of praying and wailing over its ruins and the downfall of their nation. The spot is approached

WAILING PLACE OF JEWS.

only by a narrow, crooked lane, which there terminates at the wall in a very small open space. Two old men, Jews, sat there upon the ground, reading together in a book of Hebrew prayers. On Fridays they assemble here in greater numbers. It is the nearest point in which they can venture to approach their ancient temple, and, fortunately for them, it is sheltered from observe

tion by the narrowness of the lane and the dead walls around. Here, bowed in the dust, they may at least weep undisturbed, and bedew with their tears the soil which so many thousands of their forefathers once moistened with their blood."—*Robinson's Researches,* vol. i. pp. 349, 350.

JERUSALEM AS IT NOW IS.

Psalm cii. 13—16.

"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory, when the Lord shall build up Zion."

"The Holy City is surrounded by a massive stone-wall, which is forty feet high and four broad, built in 1542 by Sultan Sulyman, with tower, battlement, and loop-holes, like that of York; and so constructed, that a convenient walk may be taken on the top of it with perfect safety. In the cool of the evening, and early in the morning, this promenade is one of the most pleasant recreations the Holy City still affords; flights of steps leading up at convenient distances .... The circumference of modern Jerusalem is about three miles. It took me an hour to walk round it. Of the several gates of the Holy City mentioned in the Scriptures and in Josephus, four only have been left open, one on each of the four sides of the city; viz. the West Gate, leading to Jaffa, Bethlehem, Hebron, and Gaza; the North, or Damascus Gate; the East Gate, leading to Gethsemane, Bethany, &c.; and the South, or Zion Gate, because it is on that mountain.

"Though Jerusalem is built upon hills, which are more than 2,000 feet above the level of the Mediterranean, yet it is surrounded by mountains still higher. Of these the principal are, the Mountain of Evil Counsel, or

Judgment, so called because on it, they say, was the house of Caiaphas, whose counsel was taken to put Jesus to death. The Aceldama, or Field of Blood, is on this mountain. The Mount of Offence, so called on account of the idolatry King Solomon committed on it, and the ever memorable Mount of Olivet. The Mount of Offence is really only a lower ridge of Olivet . . . These mountains are separated from the town by steep glens. The narrow valley of Hinnom runs between the mountain of Evil Counsel and that of Zion, whilst Jehoshaphat divides Moriah from Olivet." There is also the hill called Ophel, which ends in a steep rocky point just over the Pool of Siloam.

The city is built upon four distinct hills, *Zion*, *Moriah*, *Acra*, and *Bezetha*. Bezetha, situated to the north-east, may be called the Mahometan quarter, for it is entirely inhabited by Moslems, and encloses the most ruinous part of the town. They are the lords of the land—proud, overbearing, and fanatic. The nine soap manufactories of the city, the oil-presses, and the leather-factory, are in their hands. They are generally very ignorant. Their boys are taught to read the Koran; their girls do not go to school, nor do their women frequent any kind of public worship.

On *Mount Moriah* stands the Mosque of Omar, and other Mahometan buildings, covering the spot where once Solomon's temple stood. The Moslem, in the pride of his heart, takes here his evening walk; but Christians and Jews are excluded.

Mount Acra may be called the Christian quarter, for it is chiefly inhabited by Christians. Acra is the highest situation in Jerusalem; the streets are cleaner, and kept in better order than the rest of the town. The chief buildings on Acra are some large convents and nunneries, and the church of the Holy Sepulchre, so called from its being supposed to cover the Saviour's tomb.[1] It is

[1] This is a matter of great uncertainty.

situated on the foot of the mount, which part is called Calvary.

The Hill of Zion contains THE CITADEL OF DAVID, so called because this fortification occupies the same position as that of David did. It consists of several buildings joined together, and is surrounded by a deep trench. When it was erected is uncertain. Some irregular troops are stationed here to guard the gates, keep order, &c. A covered wooden bridge over the trench leads into the interior of the castle. This bridge has benches on each side, on which the Pashas of Jerusalem are often seen seated, surrounded by their officers, smoking their pipes and administering justice. Before the castle there is an open square, used as a fruit and vegetable market. Every morning women are collected here from various places, with the produce of their gardens and fields, to be sold to the green-grocers of the town, when an absurd scene commences. The buyer offers a price, the seller says it is not sufficient,—they abuse each other, scream, quarrel, and shake each other, till the whole market-place appears in a perfect confusion; yet, in a very short time, the bargain is made, and order restored, and the square is cleared by nine o'clock.

THE TOWER HIPPICUS is also on Mount Zion. This was one of the three towers built by Herod the Great, and has survived the destructions of ages. THE VILLAGE OF THE LEPERS is near the Zion gate. This unfortunate and pitiable race consist of about one hundred. They are compelled to live separate from all, intermarry, and thus propagate their miseries from one generation to another. The malady appears when they are about twelve or fourteen years old, and increases till they literally lose one limb after the other; as they grow older their sight fails, their throat and lungs become infected, and death ensues. They live upon charity. The other buildings on Mount Zion are TWO CONVENTS, THE ENGLISH HOSPITAL FOR SICK JEWS, THE JEWISH QUARTER, and THE TEMPORARY ENGLISH CHURCH. The Jews rise

at midnight, wrap themselves in their veils, and with dust on their foreheads, prostrate themselves on the ground, repeating some of the lamentations of Jeremiah, and mournful songs on their captivity, &c. One of their prayers is—

"In mercy, Lord, thy people's prayer attend;
Grant his desire to mourning Israel;
O Shield of Abraham, our Redeemer send,
And call his glorious name Immanuel."

See Missionary Labours in Jerusalem, pp. 43—60.

THE TOWER HIPPICUS.

"'How doth the city sit solitary, that was once full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!' None who are acquainted with Jerusalem's history can proceed far in her streets without being reminded of these words. Most of the streets are desolate, badly paved, narrow

and disgustingly filthy. The houses, with few exceptions, are out of repair, and many are entirely in ruins. The dust-cart is not known here; the rubbish is carried out of town by donkeys, which is rather expensive; to avoid which, the inhabitants of Jerusalem, who are for the most part poor, have recourse to a curious expedient. There are a large number of deserted magazines scattered throughout the town, in these all the rubbish is collected, and as often as one of them is filled, they close it in with a stone wall. I have counted more than a hundred of this description. Sometimes it happens that these walls give way, and then the whole neighbourhood is enveloped in the dust of many generations. Others do not even take the trouble of carrying the rubbish out of their houses, they appropriate one room as a common receptacle, and when that is full they take the next. Soon after our arrival we hired a house for the use of the mission, in which there were two large rooms completely choked in the way mentioned. Pickaxes were required to clear them, and it was a work of many days before it was done. Besides these nuisances, there are the shambles, in the Jewish quarter, and the disgusting tan-yard, which infect the air with a pestiferous odour, and create many maladies. These evils might easily be remedied, if the local government cared more for the town, and if the Mahometans were less fanatic."—*Missionary Labours*, &c. pp. 42, 43.

JERUSALEM SHALL BECOME HEAPS.

Jer. ix. 11; Mic. iii. 12.

In seeking a solid foundation for the Protestant church, "they had dug down about forty feet, and had not yet come to rock. They laid bare heap after heap of rubbish and ancient stones. It is a remarkable fact,

which cannot but strike the traveller, that not only on Mount Zion, but in many parts of the city, the modern town is really built on the rubbish of the old. The heaps of ancient Jerusalem are still remaining; indurated masses of stones and rubbish forty and fifty feet deep in many places. Truly the prophets spoke with a divine accuracy when they said, 'Jerusalem shall become heaps!' And if so, shall not the future restoration foretold by the same lips be equally literal, and full? 'The city shall be builded upon her own heap.'[1] It is quite possible that some of the ancient gates may be literally buried beneath the feet of the inquiring traveller, fulfilling the words of Jeremiah, 'Her gates are sunk into the ground.'[2]

"They have since reached the old foundations, after digging fifty feet. It is a striking fact, that the foundations of Jerusalem should be thus hid in the ground, when we contrast it with the case of Samaria, of which it was foretold, 'I will discover the foundations thereof.' Thus does God point His finger to one spot and say, 'It shall be *thus* with thee;' and turn to another spot, and say in equal sovereignty, 'It shall be *otherwise* with thee!'—*Narrative of a Mission to the Jews*, p. 130.

THE JERUSALEM BISHOPRIC.

Psalm cxxii. 6.

"Pray for the peace of Jerusalem—they shall prosper that love thee."

In the year 1841 a step of the utmost interest and importance was taken by the Christian Church with reference to Jerusalem. This was nothing less than the appointment of a Protestant Bishop to that city, and the commencement, on Mount Zion, of a Protestant Church. The person selected to fill this high and most

[1] Jer. xxx. 18. [2] Lam. ii. 9.

responsible office was a Jew, one of the earthly family of Abraham, and one also of his spiritual children, a member of the true Israel, a believer in Israel's long rejected King. Dr. Alexander was, in every respect, fitted for the arduous work to which he was called. Of the manner in which he commenced it, and of his entrance, after a short period of labour, into an everlasting rest, we have the following brief accounts :—

"The Bishop preached his farewell sermon on the 8th November, 1841, in the Episcopal Jews' Chapel, Palestine Place, before an unusually large congregation. He had chosen for his text the following words of Holy Writ : 'And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there : save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'"

The Bishop's first arrival at Jerusalem is thus described by an eye-witness :—

"On the morning of the 20th January, 1842, our little community was much excited by the arrival of a messenger from Jaffa, with the intelligence that the British Consul-General and Bishop Alexander had arrived off that port, and might be expected in Jerusalem on the following day. The Rev. Mr. Nicolayson, the head of the Mission for promoting Christianity amongst the Jews at Jerusalem, immediately started to meet them. The rencontre took place at Ramleh, where they halted to pass the night. On the following day they made their entry into our ancient capital in a procession, which will be remembered by those who saw it to the latest day of their lives. When within five miles of the gate they were joined by the few British and American residents on horseback, headed by Mr. Proconsul Johns, who is architect of the intended church.

On approaching the town the cavalcade was swollen by the junction of the Bey, second in command of the troops, who had been sent with a guard of honour to compliment Colonel Rose on his arrival. Not the least interesting object in the throng was Mrs. Alexander, the partner of the Right Rev. Prelate. A large taterwan, or Oriental litter, had been constructed, which, supported before and behind by stout mules, conveyed Mrs. Alexander and the younger portion of her family over the rocky and precipitous tracks which lead from Jaffa to Jerusalem. The throng passed on, and the scene which ensued at the Bethlehem Gate, by which it entered the town, baffles all description. On the one side were the gray massive battlements of Jerusalem, on the other was the vale that leads to Bethlehem, while the dark line of the mountains of Moab beyond the Dead Sea walled in the prospect. The wild Bedouins, who had been gambolling round the procession at the full speed of their desert horses, contented themselves with firing off their muskets, being now hemmed by the motley throng of citizens, &c.; Mussulmen in their furred pelisses and well folded turbans, and Jews. The party moved on slowly towards the house of Mr. Nicolayson; and just as the new comers turned their heads to admire the Tower of Hippicus, which dates from the time of Herod the Tetrarch, the guns thundered forth a salute on the occasion of one of the greatest festivals of the Mahometan religion. It was singular that the Protestant bishop thus made his public entry into one of the four holy cities of the Mahometans on such an occasion.

"On the 23d the bishop preached his introductory sermon—'Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.'"[1]—*See Missionary Labours in Jerusalem*, pp. 24—26.

In November, 1845, Bishop Alexander, with his wife

[1] Isa. ix. 15.

and eldest daughter, commenced a journey to England on important business. It was his last journey on earth, nor was he permitted to complete it.

"The bishop had greatly enjoyed the Desert, and had, day after day, sung, as they travelled on, suitable hymns, in reference to the wanderings of the Lord's ancient people. The singing sounded peculiarly sweet as they crossed the great desert of Shur. His last act was prayer with his wife and daughter, and he then laid down upon his bed in the tent. His last words were a blessing. Mrs. Alexander then went to sleep, but was awoke by a groan from her husband. She instantly got up, when she saw him sitting up in bed, with his eyes closed. She spoke to him, but received no answer. She touched him, but had no reply, when she gave the alarm. It was death. He had gone off in an instant, and without pain. One groan had been his last.

"It was truly a heart-rending scene. In a tent, in the wild sandy desert, no medical help at hand, to see the widowed wife and fatherless daughter bending over the lowly bed on which were stretched the lifeless remains."

According to the wish of the bishop, expressed in life, his remains were conveyed back to Jerusalem, there to await the resurrection of the dead. But *he* is gone to the "heavenly Jerusalem, which is free, the mother of us all."[1]

DIFFICULTIES OF A MISSIONARY IN JERUSALEM.

"We still cannot find any house, and the rooms which we live in now are wretched beyond description. There are no windows in them, but only holes, which we are obliged to stop up on account of the cold and rain; but

[1] When Mrs. Ewald, the wife of one of the missionaries who accompanied Bishop Alexander to the holy city, was dying, she said, "It is a blessed thought to die in Jerusalem; but I am going to the heavenly Jerusalem, which is free, the mother of us all."

then we have no light, except we open the door, and when it rains we are obliged to shut it, and burn a light. With all this trouble we can only make one room, out of the three we have, habitable, by putting our carpets, &c. into the holes. In this room we and our two children and the maid-servant are living."—*Missionary Labours, &c.* p. 70.

VALLEY OF HINNOM.

SCRIPTURE NOTICES.

"MOREOVER he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire after the abominations of the heathen, whom the Lord had cast out before the children of Israel . . ."—2 *Chronicles* xxviii. 3.

"And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be no place."—*Jeremiah* vii. 31, 32.

[Joshua xv. 8, xviii. 16; 2 Kings xxiii. 10; 2 Chron. xxxiii. 6; Neh. xi. 30; Jer. xix. xxxii. 35.]

This valley is so called in the Old Testament; though more commonly in the fuller form, Valley of the Son of Hinnom . . . It is a deep and narrow dell, with steep rocky sides, often precipitous, . . . and sweeping around mount Zion . . . descends with great rapidity into the very deep valley of Jehoshaphat. . . . Here it meets the gardens,[1] (lying partly within its own mouth, and partly

[1] See following pages.

in the valley of Jehoshaphat, or Kedron, and irrigated by the waters of Siloam,) in which Jerome assigns the place of Tophet; where the Jews practised the horrid rites of Baal and Moloch, and "burned their sons and their daughters in the fire." It was probably in allusion to this detested and abominable fire, that the later Jews applied the name of this valley (Gehenna), to denote the place of future punishment, or the fires of hell.—ROBINSON'S *Researches*, vol. i. pp. 324, 402, 404, 405.

"On the south side of the valley of Hinnom, and near its junction with Kedron, is the Potter's Field. It is a small parcel of ground near the top of the bank, with an old ruined house on it. There was a small level spot, thirty feet below the top of the bank, at the bottom of a thick stratum of horizontal rock. Walls have been made enclosing a part of this, the face of the rock forming the south wall of the building. The roof, which is flat, is on a level with the top of the bank, and in it are a number of holes, through which they used to throw the dead bodies. It is not now used as a place of interment, and is, in fact, going to ruin, part of the walls having fallen in. . . .

"At the junction of the valley of Hinnom with that of the Kedron, which is nearly at right angles, the Hinnom running nearly east, and the Kedron nearly west, there is a level space of several acres, laid out in gardens, and well set with trees. These gardens and trees continue up the valley of the Kedron, which is wider than that of Hinnom, for some distance; this rich and beautiful spot, watered by Siloam, is called the *King's Dale*. These valleys have all steep high banks."—PAXTON'S *Letters from Palestine*, pp. 122, 123.

"I was told in England that the country about Jerusalem was everywhere barren, rocky, and sandy; but I find this is not exactly the case. The valley of Hinnom,[1] just outside the Jaffa gate, presents a most lovely,

[1] Sometimes called in this upper part, Valley of Gihon.

picturesque, and animated scenery; its verdure is rich; particularly at this season you see there the green cornfields, the meadows covered with flowers, and the trees in blossom; scattered over the plain you behold tents pitched, horses, camels, and sheep grazing, and hundreds of men, women, and children, of all nations, and in every variety of costume, strolling about, enjoying the evening breeze. So rich and full of interest is the walk round mount Zion, down to the brook Kedron, the valley of Jehoshaphat, the village of Siloam, to the garden of Gethsemane, and from thence up the mount of Olives, that we cannot look upon it without delight and heartfelt admiration."—*Missionary Labours in Jerusalem*, p. 93.

"As we looked over the precipitous brow of the hill into the valley of Hinnom, which is very deep, and shaded by trees hanging over its sides, we thought how, in other days, the cries of the human victims sacrificed to Moloch must have risen from this valley, now so still and peaceful, to the palaces of Mount Zion; or perhaps only the sound of drums and other instruments drowning the cries of agony, that they might not disturb the mirth of the king. What must Manasseh have felt after his conversion, when he walked along the brow of this hill, and looked down into the valley below? Surely the remembrance of his groves and his idols, with their attendant horrors, and, above all, the thought of his own murdered infants, must have led him the more earnestly to the blood that cleanseth from all sin."—*Narrative, &c.* p. 151.

VALLEY OF KEDRON.

A. Part of Mount Moriah. B. Brook Kedron.

VALLEY OF JEHOSHAPHAT; OR BROOK KIDRON, KEDRON, OR CEDRON.

SCRIPTURE NOTICES.

"AND all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness."—2 *Samuel* xv. 23.

"For it shall be, that on the day thou goest out, and passest over the *brook Kidron*, thou shalt know for certain that thou shalt surely die . . ."—1 *Kings* ii. 37.

. . . "And Asa destroyed her" (Maachah's) "idol, and burnt it by the brook Kidron."—1 *Kings* xv. 13.

"And the king commanded Hilkiah the high priest . . . to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them without Jerusalem, in the fields of Kidron . . . And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people . . . And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron."—2 *Kings* xxiii. 4, 6, 12.

"And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron . . . shall be holy unto the Lord . . ."—*Jeremiah* xxxi. 40.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples."—*John* xviii. 1. (See GETHSEMANE.)

"The deep valley on the east of Jerusalem, (now called the valley of Jehoshaphat,) appears to be mentioned both in the Old and New Testament only under the name of the brook or torrent Kidron. Josephus also gives it only the same name. The prophet Joel, indeed, speaks of a valley of Jehoshaphat, in which God will judge the heathen for their oppression of the Jews; but there seems to be no ground, either in the Scriptures or Josephus, for connecting it with the valley of the Kidron. . . . . The name Jehoshaphat, however, was already applied to it in the earliest ages of the Christian era; . . . there is, therefore, no good reason why we should not employ this name at the present day. . . . .

"Below (the fountain of En-rogel) the valley of Jehoshaphat continues to run SS.W. between the mount of Offence and the hill of Evil Counsel, so called. . . . (The valley afterwards bends off to the south-east, and pursues its way to the Dead Sea.) Below the well . . . it is full of olive and fig trees, and is in most parts ploughed and sown with grain. Further down, it takes the name among the Arabs of 'Monk's Valley,' from the convent of St. Saba situated on it; and still nearer to the Dead Sea it is called 'Fire Valley.'" Of this part of the valley Mr. Robinson has the following notice in a subsequent visit. "We came to the deep and almost impassable ravine of the Kidron, coming down by Mâr Saba, and thence called 'Monk's Valley,' but here bearing also the name 'Fire Valley.' At this place it was running in a deep narrow channel between perpendicular walls of rock, as if worn away by the rushing waters between these desolate chalky hills. There was, however, no water in it now; nor had there apparently been any for a long time. It enters the (Dead) Sea (just below the promontory called) Râs-el Feshkhah, the northernmost promontory of the Dead Sea, ... eight hundred or a thousand feet above its waters.

"The channel of the valley of Jehoshaphat, the brook Kidron of the Scriptures, is nothing more than the dry bed of a wintry torrent, bearing marks of being occasionally swept over by a large volume of water. No stream flows here now except during the heavy rains of winter, when the waters descend into it from the neighbouring hills. Yet even in winter there is no constant flow . . . nor is there any evidence that there was anciently more water in it than at present. Like the (valleys) of the desert, the valley probably served of old, as now, only to drain off the waters of the rainy season."—Robinson's *Researches*, vol. i. pp. 396, 401, 402; ii. 249, 250.

VALLEY OF JEHOSHAPHAT.

"Some surprise has been expressed by travellers at perceiving the channel of the brook Cedron sometimes dry, and at others overflowed with sudden torrents. Such observations are just, but with reference only to that particular season of the year when they happened to be made; for at the time I was in Jerusalem, there appeared to be a regular stream of water in the channel, the ground having been saturated by the autumnal rains, and it often rushes with great impetuosity. Indeed, the very existence of a bridge over it, appears to be a sufficient indication, that at particular seasons this brook, which is referred to in Scripture, is with difficulty, if at all, fordable. It discharges itself into the Dead Sea. An idea has been entertained that the name Cedron, signifying dark or black, originated from the number of cedar-trees formerly planted on its banks, which overshadowed it; but there exists no proof of this at the

present moment. The blood of the sacrifices from the temple[1] ran by a drain into this brook, and as it served for a similar purpose to the adjacent lands, its necessarily discoloured waters afford a more probable derivation of its name. . . . Willow-trees anciently grew upon the banks of this brook, but none are now to be seen. It was beside this stream that Asa burned the idol his mother had caused to be set up; and into it the Levites threw all the uncleanness of the temple at its purification by Hezekiah.[2] During a drought, the inhabitants have no other resource than this brook for supplying themselves with the indispensable article of water."—RAE WILSON'S *Travels*, vol. i. pp. 244, 245.

PLAIN, OR VALLEY OF REPHAIM, OR GIANTS.

SCRIPTURE NOTICES.

"AND the border (of Judah) came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the Giants on the north."—*Joshua* xviii. 16.

"The Philistines also came and spread themselves in the valley of Rephaim."—2 *Sam.* v. 18.

"And it shall be as he that gathereth ears in the valley of Rephaim."—*Isaiah* xvii. 5.

The plain or valley of Rephaim lies south-west of Jerusalem, and extends almost to the city. It "is still so fertile, that we were assured it is capable of yielding three crops in the year. To this fertility the prophet Isaiah refers. He says that the glory of Jacob shall be made thin, and shall be no more like the rich waving fields of Rephaim, but only like its gleanings. In this plain, too, David twice defeated the Philistines, who had penetrated as near as this to the royal city; and some-

[1] 2 Chron. xxix. 16. [2] Ibid.

where not far off was Baal-perazim, where the heat of the conflict was greatest—the type of a yet more terrible conflict in the latter days, when the Lord shall rise up as in mount Perazim." (2 *Sam.* v. 20.)—*Narrative, &c.* pp. 136, 150, 335.

The most prominent object to the south is a graceful conical hill, called the Frank Mountain, and supposed by some to be Beth-haccerem, a suitable spot for setting up a sign of fire. (Jer. vi. 1.)

MOUNT OF OLIVES, OR OLIVET.

SCRIPTURE NOTICES.

"And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered; and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up."—2 *Sam.* xv. 30. (See verse 32, &c.)

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."—*Zechariah* xiv. 4.

"And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat; loose him, and bring him hither . . . And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as they went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began

to rejoice and praise God with a loud voice, for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest . . . And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."—*Luke* xix. 29—44. (*Matt.* xxi. 1; *Mark* xi. 1.)

"*And as he sat upon the mount of Olives* over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us when shall these things be?" (the destruction of the temple, &c.)—*Mark* xiii. 3. (*Matthew* xxiv. 3.)

"And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives."—*Luke* xxi. 37. (*John* viii. 1, 2.)

"And when they had sung an hymn, they went out into the mount of Olives . . . Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy." —*Matthew* xxvi. 30, 36. (See whole Chapter. *Mark* xiv. 26—32.)

"This mountain, so celebrated, both in the Old and New Testaments, is called by the Arabs, Jebel et Tûr, and lies on the east of Jerusalem, from which it is separated only by the narrow valley of Jehoshaphat. It is usually said to have three summits; . . . towards the south it sinks down into a lower ridge over against the well of Nehemiah, called now . . . the mount of Offence, in allusion to the idolatrous worship established by Solomon, 'in the hill that is before (eastward of) Jerusalem."[1] Across this part leads the usual road to Bethany

[1] 1 Kings xi. 7, 8.

. . . (From the middle summit) there is a commanding view of the Dead Sea, and the adjacent country, including a large part of the valley of the Jordan, and the dreary region between Jerusalem and Jericho, and between Bethlehem and the Dead Sea. The course of the river Jordan may be traced by the narrow strip of verdure which clothes its banks. At a considerable distance north of Jericho, a lofty summit, forming the highest point of the mountains of Gilead, is visible."—ROBINSON'S *Researches*, vol. i. pp. 348, 349, 405.

MOUNT OF OLIVES.

Brook Kedron—Garden of Gethsemane—Road to Bethlehem.

"The mount upon which we stand," writes a recent traveller, "is very interesting in the details of its story. There are yet a few olive-trees that maintain their ground, though in nation, language, and religion, their owners

have once and again been changed. Some of them appear very ancient, with gnarled branches, and hollow trunks, and though not so old as Christianity, they may be lineally descended, by not more than one remove, from the trees that here flourished when Christ trod upon the same spot. In this direction David retired from the city on the rebellion of Absalom, with the priests, and the Levites, bearing the ark of the covenant of God. 'And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that were with him, covered every man his head, and they went up, weeping as they went up.' This mount was the favourite place of retirement to our Saviour and his disciples, from the noise and distraction of the city, of which we have many evidences in the Gospels. 'As he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us, when shall these things be? . . . At night he went out, and abode in the mount, that is called the mount of Olives . . . Jesus went unto the mount of Olives . . . And came out and went, as he was wont, to the mount of Olives.' In passing to Bethany, where Jesus appears generally to have lodged, during his visits to the city, he would have to cross this mountain. It was probably along that path, which still leads from the village, that he rode in triumph, attended by acclaiming thousands; and at that turn in the road, where the city in all its magnitude bursts at once upon the sight, that he wept. 'When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.'"

GARDEN OF GETHSEMANE.

SCRIPTURE NOTICES.

"THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death . . . And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt.

. . . . . .

And . . . lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves . . . . And . . . he came to Jesus and said, Hail, Master; and

some of them appear
recesses and hollow trunks,
necessary, they may be
here can one remove from
trees and upon the
David turned from the
with the priests, and
the covenant of God.
ascent of mount Olivet,
as man mourned, and
he wept that were with
and they went up,
Moreover was the fa-
vour and his
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saying, If thou hadst
not say, the things
but our day are hid

GARDEN OF GETHSEMANE.

SCRIPTURE NOTICES.

"THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorro[w] unto death . . . And he went a little [fur]ther, and fell on his face, and prayed, saying, O[my] Father, if it be possible, let this cup pass from me: nevertheless not as I will, but thou wilt.

And . . . lo, [one] came to him, and . . . him a gr[eat] . . . and . . . And . . . [Father] . . .

kissed him... Then came they, and laid hands on Jesus, and took him ... Then all the disciples forsook him and fled."—*Matthew* xxvi. 36, 39—56. (*Mark* xiv. 32.)

Gethsemane means the vale of fatness, in allusion to the fertile olive-trees which anciently adorned the adjacent mount of Olives, and which, even yet, in scanty numbers, reach from the summit of the mountain down to some parts of the vale beneath.

"Passing down the steep hill from the gate (of St. Stephen) into the valley of the Kidron, and crossing the bridge over the dry water-course, ... near the bridge, on the right, is the place fixed on by early tradition as the site of the garden of Gethsemane. It is a plat of ground nearly square, enclosed by an ordinary stone wall.... Within this enclosure are eight very old olive-trees, with stones thrown together around their trunks. Giving myself up to the impressions of the moment, I sat down here for a time alone beneath one of the aged trees. All was silent and solitary around; only a herd of goats were feeding not far off, and a few flocks of sheep grazing on the side of the mountain. High above towered the dead walls of the city; through which there penetrated no sound of human life. It was almost like the stillness and loneliness of the desert. Here, or at least not far off, the Saviour endured that 'agony and bloody sweat,' which was connected with the redemption of the world; and here in deep submission he prayed: 'O, my Father, if this cup may not pass away from me except I drink it, thy will be done!' From the bridge three paths lead up to the summit of the mount of Olives."—Robinson's *Researches*, vol. i. p. 345—347.

"A few steps beyond the Kedron, you come to the garden of Gethsemane; of all gardens the most interesting and hallowed; but how neglected and decayed! It is surrounded by a kind of low hedge, but the soil is

bare; no verdure grows on it, save six fine venerable olive-trees, which have stood here for many centuries. This spot is at the foot of Olivet, and is beautifully situated; you look up and down the romantic valley—close behind rises the mountain—before you are the walls of the devoted city. While lingering here at evening, and solitary, for it is not often a footstep passes by, that night of sorrow and dismay rushes on the imagination, when the Redeemer of the world was betrayed and forsaken by all—even by the loved disciple. Hence the path winds up the mount of Olives; it is a beautiful hill, verdant, and covered in some parts with olive-trees."—CARNE'S *Letters from the East*, pp. 289, 290.

POOL OF SILOAM, SHILOAH, OR SILOAH.

SCRIPTURE NOTICES.

"BUT the gate of the fountain repaired Shallum ... and the wall of the pool of Siloah by the king's garden

and unto the stairs that go down from the city of David."—*Nehemiah* iii. 15.

"The waters of Shiloah, that go softly"...—*Isaiah* viii. 6.

... "Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way, therefore, and washed, and came seeing."—*John* ix. 7 (whole chapter).

"The pool of Siloam, (situated in the mouth of the valley of Tyropæon, or the Cheesemakers, at the foot of mount Sion,) is a small deep reservoir, into which the water flows from under the rocks out of a smaller basin hewn in the solid rock a few feet farther up; to which is a descent by a few steps. This is wholly an artificial work; and the water comes to it through a subterraneous channel under the hill Ophel, from another fountain higher up in the valley of Jehoshaphat." "The hill Ophel ends here, just over the pool of Siloam, in a steep point of rock forty or fifty feet high. Along the base of this, the water is conducted from the pool in a small channel hewn in the rocky bottom; and is then led off to irrigate gardens of fig and other fruit-trees and plants, lying in terraces quite down to the bottom of the valley of Jehoshaphat, a descent still of some forty or fifty feet. The waters of Siloam, as we saw them, were lost in these gardens."—ROBINSON'S *Researches*, vol. i. pp. 341, 342.

"The water of Siloam is clear and cool," writes Mr. Carne, "and flows down the mount into the valley beneath to a considerable distance. At this stream the women of the city generally come to wash their linen; and its banks are in some parts shaded with trees. On a pleasant spot here, a poor Turk had brought his little coffee-shed, his pipes and bread, to refresh the passenger. Down this romantic valley, watered by the stream from Siloa, was my favourite walk. At the head of it, the valleys of Hinnom and Jehoshaphat meet,

and it winds between rugged and desolate hills towards the wilderness of St. Saba. It was frequented by few." —CARNE'S *Letters*, p. 284.

Dr. Robinson supposes that the fountain called by the monks, "Fountain of the Virgin," and in the following extracts, "Fountain of Siloam," is the same with the "King's Pool," of Nehemiah, and the "Pool of Solomon," of Josephus. The water of the pool of Siloam flows out through a small channel cut or worn in the rock, and descends to refresh the gardens which are planted below on terraces, illustrating the expression, 'a fountain of gardens;' for a fountain in such a situation waters many gardens. These are the remains of the *king's garden*, mentioned by Nehemiah and Josephus. Leaving the pool, we proceeded up the valley of Jehoshaphat, with the village of Siloam on our right, which literally hangs upon the steep brow of the mount of Offence. We came to the spring, or fountain-head of Siloam, beneath the rocky side of Moriah. We came to a wide cavern, partly or entirely hewn out by the hands of man; and descending two flights of steps cut in the rock, worn smooth and white like marble, we came to the water. From this point it flows through the subterranean canal already mentioned, and supplied the pool of Siloam. But it flows in such perfect stillness, that it seemed to us to be a standing pool, until we put our hands into it, and felt the gentle current pressing them aside. Nothing could be more descriptive of the flow of these waters than the words of Isaiah: 'The waters of Siloah that go softly.' The calm silent stream of grace and power that flows from under the throne of a reconciled God, is, by this simple figure, finely contrasted with the loud noisy promises of Rezia and Remaliah's son. Wild flowers, and among other plants the caper-tree, grow luxuriantly around Siloam." —*Narrative of a Mission to the Jews*, pp. 154, 155.

"The descent to the fountain of Siloam is one of the most picturesque *pieces* about Jerusalem. It is effected

by a flight of steps, much worn by the natives, cut through the rock, which is wildly irregular. There are twenty-

WELL OF THE VIRGIN.

six steps, making the depth about twenty-five feet, for the steps are deep. Here is a cave in the rock, of no great dimensions, roughly hewn, into which the water flows from beneath the lowest step. The taste of the water is very peculiar, and never to be mistaken when once known. It is best described by an old writer as insipid; but the villagers of Siloam drink thereof and their flocks, and do not find it unwholesome, but the contrary. From the chamber there is a channel cut in a serpentine course, 1750 feet long, to convey the water to the pool of Siloam. To reach this, we ascend again to the bed of the Kedron, and pass round the point of Ophel. The path leads under the village of Siloam, hanging on the steep side of the mount of Offence, chiefly composed

of chambers excavated in the rock, once the receptacles of the dead, now the abodes of villagers and their cattle; below in the expanding bed of the valley is a verdant spot, refreshing to the eye during the heat of summer, while all around is parched and dun. These are the gardens of the villagers, cultivated in terraces and watered from the pool, to which we must now proceed. Turning to the right, round a sharp angle of rock, we enter the mouth of the valley of the Tyropœon, and passing under the precipitous rock, which has a small channel for the water cut in its base, we soon arrive at the pool of Siloam."—WILLIAMS'S *Holy City*, pp. 378—380.

WELL OF JOB, OR NEHEMIAH, BEING PROBABLY THE EN-ROGEL OF SCRIPTURE.

SCRIPTURE NOTICES.

... "THE goings out thereof were at En-rogel."—*Joshua* xv. 7.

"And the border ... descended to the valley of Hinnom ...; and descended to En-rogel."—*Joshua* xviii. 16.

"Now Jonathan and Ahimaaz stayed by En-rogel, for they might not be seen to come into the city."—2 *Samuel* xvii. 17.

"And Adonijah slew sheep, and oxen, and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants. ..."—1 *Kings* i. 9.

"The well called that of Nehemiah or Job, is situated just below the junction of the valley of Hinnom with that of Jehoshaphat. The small oblong plain there formed, is covered with an olive-grove, and with the traces of former gardens extending down the valley from the present gardens of Siloam. This whole spot is the prettiest and most fertile around Jerusalem."

The well is a very deep one of living water; but in the rainy season overflows. "It is walled up with large squared stones, terminating above in an arch on one side, and apparently of great antiquity. There is a small rude building over it, furnished with one or two large troughs or reservoirs of stone, which are kept partially filled for the convenience of the people. The well measures 125 feet in depth; 50 feet of which was now full of water. The water is sweet, but not very cold; and is at the present day drawn up by hand. . . . This well is apparently of high antiquity; and there can be little doubt that it is identical with the En-rogel of Scripture; though probably it may have been enlarged and deepened in the course of ages.

"The fountain En-rogel is first mentioned in the Book of Joshua, in describing the border between the tribes of Judah and Benjamin." . . . (The description there given) "applies most definitely and exactly to the present well of Nehemiah. . . . One other notice goes also to fix the place of the fountain Rogel in the same vicinity. When Adonijah caused himself to be proclaimed king, he assembled his friends and made a feast at En-rogel, or, as Josephus records it, "without the city, at the fountain which is in the king's garden." —ROBINSON'S *Researches*, vol. i. p. 490—493.

The ancient En-rogel is situated in a retired spot in the lowest part of the valley of Jehoshaphat, pleasantly shaded with fruit-trees. There are the remains of ancient buildings over the well, and a large tank beside it. An old Arab let down a skin vessel, and gave us drink. The water was delightful. By this well in ancient times was drawn the border between Judah and Benjamin. In this spot, so near the city, and yet so completely secluded, the two youths Jonathan and Ahimaaz tarried when Absalom took possession of Jerusalem, that they might carry tidings to David. Among these pleasant fruit-trees was the stone of Zoheleth, where Adonijah made a feast, at the time he

aspired to the throne, when their mirth was so suddenly arrested by the shouts of joy in the city proclaiming Solomon to be king. Perhaps it may be from the prominent part which Joab acted in that memorable scene that the well is called by the Arabs to this day, "the well of Job," or *Joab.*—*See Narrative, &c.* pp. 152, 153.

THE UPPER POOL.

SCRIPTURE NOTICES.

"THEN said the Lord unto Isaiah, Go forth now to meet Ahaz, . . . at the end of the conduit of the Upper Pool, in the highway of the fuller's field." . . . —*Isaiah* vii. 3.

"And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the conduit of the Upper Pool, in the highway of the fuller's field."—*Isaiah* xxxvi. 2. (2 *Kings* xviii. 17.)

"This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David."—2 *Chronicles* xxxii. 30.

LOWER POOL.

SCRIPTURE NOTICE.

"YE have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool."—*Isaiah* xxii. 9.

"The main dependence of Jerusalem for water at the present day is on its cisterns; and this has probably always been the case. . . . The immense cisterns now and anciently existing within the area of the temple, would, of themselves, in case of a siege, furnish a tolerable

supply; and are supplied partly from rain-water, and partly by the aqueduct. But in addition to these, almost every private house in Jerusalem, of any size, is understood to have at least one or more cisterns, excavated in the soft limestone rock on which the city is built. The house in which we resided had no less than four cisterns — one of immense size. . . . The cisterns have usually merely a round opening at the top, sometimes built up with stone-work alone, and furnished with a curb and a wheel for the bucket;

LOWER POOL.

so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season; and, with proper care, remains pure and sweet during the whole summer and autumn. In this manner most of the larger houses and the public buildings are sup-

plied. . . . Most of these cisterns have undoubtedly come down from ancient times; and their immense extent furnishes a full solution of the question as to the supply of water for the city. Under the disadvantages of its position in this respect, Jerusalem must necessarily have always been dependent upon its cisterns; and a city which thus annually laid in its supply for seven or eight months, could never be overtaken by a want of water during a siege.

"Nor is this a trait peculiar to the holy city; for the case is the same throughout all the hill country of Judah and Benjamin. Fountains and streams are few, as compared with Europe and America; and the inhabitants, therefore, collect water during the rainy season in tanks and cisterns in the cities, in the fields, and along the high roads, for the sustenance of themselves and of their flocks and herds, and for the comfort of the passing traveller. Many, if not the most of these, are obviously antique; and they exist not unfrequently along the ancient roads which are now deserted. Thus on the long forgotten way from Jericho to Bethel, "broken cisterns" of high antiquity are found at regular intervals. That Jerusalem was thus actually supplied of old with water, is apparent also from the numerous remains of ancient cisterns still existing in the tract north of the city, which was once enclosed within the walls. A few wells are occasionally found, both in and around the city; but they are either dry or the water is low and bad. . . . The reason why so few wells exist, is doubtless to be referred to the small quantity and bad quality of the water thus obtained. But although the cisterns of Jerusalem thus afford apparently an abundant supply, yet, as a matter of convenience and luxury, water is brought during the summer in considerable quantity from fountains at a distance from the city. The principal of these is "Ain Yalo in Wady el-Werd," several miles S. W. of Jerusalem. The water is transported in skins, on the backs

of asses and mules; and is sold for a trifle, for drinking, to those who prefer it to rain-water. . . .

"The same causes which led the inhabitants of Judea to excavate cisterns, induced them also to build, in and around most of their cities, large open reservoirs for more public use. Such tanks are found at Hebron, Bethel, Gibeon, Bîreh, and various other places; sometimes still in use, as at Hebron, but more commonly in ruins. They are built up mostly of massive stones; and are situated chiefly in valleys where the rains of winter could be easily conducted into them. These reservoirs we learned to consider as one of the least doubtful vestiges of antiquity in all Palestine; for among the present race of inhabitants such works are utterly unknown. With such reservoirs Jerusalem was abundantly supplied; to say nothing of the immense Pools of Solomon beyond Bethlehem, which no doubt were constructed for the benefit of the Holy City. In describing these tanks or pools, I begin with those lying without the walls on the west side of the city. Here are two very large reservoirs, one some distance below the other in the valley of Gihon, or Hinnom, and both unquestionably of high antiquity. Now, as the prophet Isaiah speaks of an upper and lower Pool, the former of which at least lay apparently on this side of the city, I venture to apply these names to the two reservoirs in question."

Upper Pool.—"This is commonly called by the monks, *Gihon*. It lies in the basin forming the head of the valley of Hinnom, or Gihon." On his first visit to it, Mr. Robinson observes,—"The tank was now dry, but in the rainy season it becomes full; and its waters are then conducted by a small rude aqueduct, or channel, to the vicinity of the Yâfa gate, and so to the pool of Hezekiah within the city. The tract around this tank is occupied as a Muslem cemetery, the largest around the city. The tombs are scattered and old; some of the larger ones, indeed, have the appearance

of great antiquity. . . . The sides of the tank are built up with hewn stones laid in cement, with steps at the corners by which to descend into it. The bottom is level. . . . It would seem to be filled in the rainy season by the waters which flow from the higher ground round about: or, rather, such is its present state of disrepair, that it probably never becomes full; and the small quantity of water which it at first retains, soon runs off and leaves it dry."

"The Upper Pool of the Old Testament was situated near the 'highway of the fuller's field,' and had a trench, or conduit. . . . We are also told that there was 'an upper out-flow of the waters of Gihon' on the west of the city.[1]

"Taking these two circumstances together, the Upper Pool and the upper out-flow, or watercourse, of Gihon, it seems most probable that this reservoir is intended, and that it anciently had some connexion with the fountain of Gihon in the neighbourhood. . . . Nowhere else in or around Jerusalem are there traces of other ancient reservoirs, to which the names of the Upper and Lower Pool can be applied with any like degree of probability."

Lower Pool.—"This name is mentioned only by Isaiah; and without any hint of its locality. I venture to give it to the large pool lower down on the west side of the city. . . . The probable identity of this pool with the Lower Pool of Isaiah, rests upon its relative position in respect of the Upper Pool just described; and upon the fact, that no other reservoir is anywhere to be found, to which this Scriptural name can so well be applied."

"This reservoir is situated in the valley of Hinnom, or Gihon, southward from the Yâfa gate. . . . The pool was formed by throwing strong walls across the bottom of the valley; between which the earth was wholly removed; so that the rocky sides of the valley are left

[1] 2 Chr. xxxii. 30. The Hebrew is followed here, which the English version does not fully express.

shelving down irregularly, and form a narrow channel along the middle. . . . A road crosses on the causeway at the southern end; along which are fountains erected by the Muslems, and once fed by the aqueduct which passes very near. They were now dry. . . . .

"This reservoir was probably filled from the rains, and from the superfluous waters of the Upper Pool. It lies directly in the natural channel by which the latter would flow off; but is now in ruins."—ROBINSON'S *Researches*, vol. i. pp. 352, 481—486.

ANECDOTE.

"Two rabbis, approaching Jerusalem, observed a fox running upon the Hill of Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. 'Wherefore dost thou laugh?' said he who wept. 'Nay, wherefore dost thou weep?' demanded Eliezer. 'I weep,' replied the Rabbi Joshua, 'because I see what is written in the Lamentations fulfilled; because of the Mount of Zion, which is desolate, the foxes walk upon it.' 'And therefore,' said Rabbi Eliezer, 'do I laugh; for when I see with mine own eyes that God has fulfilled his *threatenings* to the very letter, I have thereby a pledge that not one of his *promises* shall fail, for He is ever more ready to show mercy than judgment.'"—*Warburton's Crescent and Cross*, vol. ii. p. 181.

BETHANY

CHAPTER III.

TOWNS AND VILLAGES IN THE NEIGHBOURHOOD OF JERUSALEM.

BETHANY — ANATHOTH — GIBEAH OF SAUL — MICHMASH — GIBEON — EPHRATH, OR BETHLEHEM—RACHEL'S TOMB—WELL OF BETHLEHEM —SOLOMON'S POOLS.

BETHANY.

SCRIPTURE NOTICES.

"Now a certain man was sick, named Lazarus, of *Bethany*, the town of Mary and her sister Martha." . . .

"Now *Bethany was nigh unto Jerusalem, about fifteen furlongs* (*i. e.* about two miles) *off:* and many of the Jews came to Martha and Mary, to comfort them concerning their brother."—*John* xi. 1, 18, 19. (See whole chapter.)

[1] "Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head as he sat at meat."—*Matt.* xxvi. 6. (*Mark* xiv. 3.)

"Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment."—*John* xii. 1—3.

"And when they came nigh to Jerusalem, unto *Bethphage and Bethany, at the Mount of Olives*, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him . . . And they brought the colt to Jesus, and cast their garments in the way, and he sat upon him. And many spread their garments in the way, . . . and they that went before, and they that followed, cried, saying, Hosanna. And on the morrow, when *they were come from Bethany*, he was hungry; and seeing a fig-tree afar off, having leaves, he came if haply he might find anything thereon."—*Mark* xi. 1—15. (*Matt.* xxi. 18.)

"And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased . . . And he left them, and went *out of the city into Bethany; and he lodged there.*" *Matt.* xxi. 15—17.

"And *he led them out as far as to Bethany.* And he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy."—*Luke* xxiv. 50—52.

[1] For the evidences that the three Evangelists are recording the same event, see "TOWNSEND *on the New Testament*," vol. i. p. 387, &c.

BETHANY.

" It seems a humble village, few its homes,
And few and poor its dwellers; cottage roofs,
Except one simple turret, are they all;
Yet, save the neighbouring city, it were hard,
If Palestine were searched, to find a spot,
On which the Christian traveller should muse
With fonder interest, than Bethany."
Walks about Jerusalem.

" It was on one of the last days of our stay at Jerusalem, that we rode out to Bethany. Passing along the wall from the Damascus gate to that of St. Stephen's, we then descended and crossed the bridge in the (valley), and followed the camel road which ascends the mount of Olives at the back of the village of Siloam, and crosses the ridge at a lower spot some distance south of the summit. It then winds north around the head of a (valley) running off south-east, and after crossing another lower ridge, passes on towards Jericho. Here, on

the eastern slope of the mount of Olives, in a shallow (valley), lies the village of Bethany; we reached it in three quarters of an hour from the Damascus gate. This gives a distance of a little less than two Roman miles from the eastern part of the city; corresponding well to the fifteen furlongs of the Evangelist.

"Bethany is a poor village of some twenty families; its inhabitants apparently are without thrift or industry. In the walls of a few of the houses are marks of antiquity,—large hewn stones . . . . . but they have all obviously belonged to more ancient edifices, and been employed again and again in the construction of successive dwellings, or other buildings."—ROBINSON'S *Researches*, vol. ii. pp. 100, 101.

"The place is very retired, and no one would imagine that so famous a town was in its vicinity."

"Of the village of Bethphage no trace exists. In coming from Jericho our Lord appears to have entered it before reaching Bethany; and it probably therefore lay near to the latter, a little below it towards the east."—ROBINSON'S *Researches*, vol. ii. p. 103.

ANATHOTH. (ʿANÂTA.)[1]

SCRIPTURE NOTICES.

"LIFT up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth."—*Isaiah* x. 30.

"The words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin."—*Jeremiah* i. 1.

"Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand: therefore thus saith the Lord of hosts, Behold, I will

[1] Anathoth was one of the four cities of the tribe of Benjamin, given to the priests to dwell in.—*Joshua* xxi. 18.

punish them: the young men shall die by the sword, their sons and their daughters shall die by famine; and there shall be no remnant of them, for I will bring evil upon the men of Anathoth, even the year of their visitation."—*Jeremiah* xi. 21—23; xxix. 27.

"And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum, thine uncle, shall come unto thee, saying, Buy me thy field that is in Anathoth. . . . So Hanameel . . came to me in the court of the prison, . . and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, . . . and I bought the field, . . . and weighed him the money, . . . and I subscribed the evidence and sealed it, and took witnesses, and weighed him the money in the balances. . . And I gave the evidence of the purchase unto Baruch . . . in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of Hosts, the God of Israel, Take these evidences, . . . and put them in an earthen vessel that they may continue many days. For thus saith the Lord of Hosts, the God of Israel, Houses, and fields, and vineyards shall be possessed again in this land. . . . Then came the word of the Lord unto Jeremiah, saying, . . . Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and . . in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord."—*Jeremiah* xxxii. 6, &c.; see whole chapter.

[1 Kings ii. 26; 1 Chron. xxvii. 12; Ezra ii. 23; Jer. xxix. 27.]

"'Anâta is situated on a broad ridge at the distance of one hour and a quarter from Jerusalem (towards the north). There can be no question that this is the ancient Anathoth, the birth-place of the prophet Jeremiah. . . . .

"'Anâta seems to have been once a walled town and a place of strength. . . . Portions of the wall remain, built of large hewn stones, and apparently ancient; as are also the foundations of some of the houses. One of our party found the fragments of a column or two among the ruins. The houses are few, and the people seemed poor and miserable. The village lies where the broad ridge slopes off gradually towards the S.E. On this side are tilled fields; and we had passed several others in our way. The grain was still standing; the time of harvest not having yet come. Fig-trees and olive-trees are also scattered around. From the vicinity of 'Anâta a favourite species of building-stone is carried to Jerusalem; and we met several troops of donkeys loaded in this manner with the materials of future dwellings, a hewn stone being slung upon each side of the poor animal. Larger stones are transported on camels."

The author of "Narrative of a Mission to the Jews," mentions that he saw camels carrying stones into Jerusalem, for the building of the Protestant Church on Mount Zion. "We were told that they were brought from a quarry a few miles north of Jerusalem, near a village called Anâta, the ancient Anathoth, where Jeremiah was born."—pp. 129, 130.

"From this point there is an extensive view over the whole eastern slope of the mountainous tract of Benjamin, including also the valley of the Jordan and the northern part of the Dead Sea. The region before us was that alluded to by the prophet Isaiah, near the end of the tenth chapter, where the approach of Sennacherib towards Jerusalem is described; and from the spot where we now stood, several of the places there mentioned were

visible. Thus Ramah, on its conical hill, and Gibeah were before us. . . ."—ROBINSON'S *Researches*, vol. ii. pp. 109, 110.

GIBEAH OF SAUL, GIBEAH OF BENJAMIN, OR GIBEATH. (JEBA.)

SCRIPTURE NOTICES.

". . . The children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel . . . And the children of Israel . . . encamped against Gibeah. And the men of Israel went out to battle against Benjamin . . . And the children of Benjamin came forth out of Gibeah, and destroyed . . . of the Israelites that day, twenty and two thousand men. And the people, the men of Israel, encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day . . . And Benjamin went forth against them out of Gibeah the second day, and destroyed . . . . of the children of Israel again, eighteen thousand men . . . Then all the children of Israel . . . went up, and came unto the house of God,[1] and wept . . . And . . . inquired of the Lord, saying, Shall I yet again go out to battle against the children of Benjamin, my brother? . . . And the Lord said, Go up . . . And Israel set liers in wait round about Gibeah. And the children of Israel went up against the children of Benjamin, on the third day, and put themselves in array against Gibeah, as at other times. And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people and kill, as at other times, in the highways. . . . And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee and draw them

[1] At Shiloh, near to Mizpeh, where the Israelites then were.

from the city unto the highways. And all the men of Israel rose up out of their place, and put themselves in array . . . and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah. And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: and the Lord smote Benjamin before Israel . . . So the children of Benjamin saw that they were smitten; for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah. And the liers in wait hasted, and rushed upon Gibeah; . . . and smote all the city with the edge of the sword. Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise out of the city. And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons; for they said, surely they are smitten down before us . . . But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and behold, the flame of the city ascended up to heaven. And when the men of Israel turned again, the men of Benjamin were amazed; for they saw that evil was come upon them. Therefore they turned their backs before the men of Israel . . . but the battle overtook them . . . Thus they enclosed the Benjamites round about, and chased them, and trode them down with ease, over against Gibeah toward the sun-rising . . . And they turned, and fled toward the wilderness unto the rock of Rimmon . . . (and) six hundred men abode in the rock Rimmon four months. . ." —*Judges* xx. 14, &c. (See the whole of chapters xix. xx. xxi.)

"And Saul also went *home* to Gibeah . . ." (after Samuel had anointed him king over Israel.)—1 *Samuel* x. 26. (See also xi. 4.)

"Saul went up to his house, to Gibeah of Saul."—1 *Samuel* xv. 34.—See also xxii. 6. (See *Michmash.*)

"Then came up the Ziphites to Saul *in Gibeah*, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah?"—1 *Samuel* xxiii. 19. (See also xxvi. 1.)

"And they . . brought (the ark of God) out of the house of Abinadab that was in Gibeah."—2 *Samuel* vi. 3.

. . . "Let seven men of his (Saul's) sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul; . . . and Rizpah . . took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night."—2 *Samuel* xxi. 6—10.

. . . "Gibeah of Saul is fled."—*Isaiah* x. 29.

"Blow ye the cornet in Gibeah."—*Hosea* v. 8.

"They have deeply corrupted themselves, as in the days of Gibeah."—*Hosea* ix. 9.

"Oh Israel, thou hast sinned from the days of Gibeah."—*Hosea* x. 9.

[See also Joshua xviii. 28; 1 Sam. xiv. 2; xxiii. 19; 1 Sam. x. 26, xi. 4, xiv. 2, 5, 16, xv. 34, xxiii. 19, xxvi. 1; Judges xix. 14.]

Gibeah of Benjamin was the birthplace of king Saul, and continued to be his residence after he began his reign; and here Jonathan's adventure against the Philistines took place. Here the Gibeonites hanged up the seven descendants of Saul, when Rizpah "took sackcloth and spread it for her upon the rock, from the beginning of harvest, until water dropped upon them out of heaven, and suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night."

The dreadful wickedness of some of the inhabitants of Gibeah led to the almost total destruction of the tribe of Benjamin, when the city and its neighbourhood

became the scene of fierce contest with the rest of the children of Israel, and "the flame of the city ascended up to heaven." Jerome speaks of Gibeah as level with the ground when he wrote, and it has been ever since unvisited by travellers.—See ROBINSON, vol. ii. p. 115.

Jeba, which Dr. Robinson says with little doubt represents the ancient Gibeah, "lies upon a low and rather round eminence on a broad ridge, which shelves down toward the Jordan valley, and spreads out below the village into a fine sloping plain with fields of grain. . . The views of the Dead Sea and Jordan, and of the Eastern mountains, were here (very) extensive; while across the deep ravine on the north we could see the next village on our route, the ancient Michmash, lying directly over against Jeba . . about N.E.

"The village of Jeba is small, . . and is half in ruins. Among these are occasionally seen large hewn stones, indicating antiquity. There is here the ruin of a square tower, . . and a small building having the appearance of an ancient church.

"Besides Michmash, we could here see several other villages (amongst which was that of) Rimmon. This village forms a remarkable object in the landscape; being situated on and around the summit of a conical chalky hill, and visible in all directions. There can be little doubt of its being the identical rock Rimmon,[1] to which the remnant of the Benjamites fled after the slaughter of the tribe at Gibeah."—ROBINSON'S *Researches*, vol. ii. p. 113.

MICHMASH. (MÜKHMÂS.)

SCRIPTURE NOTICES.

"SAUL chose him three thousand men of Israel; whereof two thousand were with Saul in Mcihmash

[1] About fifteen miles north of Jerusalem.

and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin. . . . And the Philistines gathered themselves together to fight with Israel . . . and they came up and pitched in Michmash, eastward from Beth-aven. . . . And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin, but the Philistines encamped in Michmash. . . . And the garrison of the Philistines went out to the *passage of Michmash*."—1 *Sam.* xiii. 2, 5, 16, 23. (Read whole chapter.)

"Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison that is on the other side. . . . And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side . . . the fore-front (or *tooth*, marg.) of the one was situate northward over against Michmash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few. . . . And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan. . . . And the watchman of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away . . . and Saul and all the people that were with him . . . came to the battle . . . . and the battle passed over unto Bethaven . . . and they smote the Philistines that day from Michmash to Aijalon."—1 *Samuel* xiv. 1, 4—6, 13, 16, &c.

"At Michmash he hath laid up his carriages: they are gone over the passage . . ."—*Isaiah* x. 28, 29.

[See also Ezra ii. 27, xi. 31.]

"We left Jeba for Mŭkhmâs. The descent into the valley[1] was (steep and long.) . . . We reached the bottom in half an hour. It begins in the neighbourhood of (Bethel and Beer;) and . . . . its sides form precipitous walls. On the right, . . . below where we crossed, it passes off between high perpendicular precipices, which (our guide said) continue a great way down and increase in grandeur. In one of them is a large cavern . . .

"This steep precipitous valley is probably the passage of Michmash mentioned in Scripture. In the valley, just at the left of where we crossed, are two hills of a conical or rather spherical form, having steep rocky sides, with small (valleys) running up behind each so as almost to isolate them. One is on the side towards Gibeah, and the other towards Michmash. These would seem to be the two rocks mentioned in connexion with Jonathan's adventure. This valley appears to have been, at a later time, the dividing line between the tribes of Benjamin and Ephraim: Geba, on the south side of this valley, was the northern limit of Judah and Benjamin,[2] while Bethel on its north side, further west, was on the southern border of Ephraim.[3]

"Crossing the valley. . and ascending with difficulty for fifteen minutes, we came upon the slope on which Michmash stands, a low ridge between two small valleys . . . We reached the village at 12 o'clock. It was even more desolate than Anathoth, but bears marks of having been a much larger and stronger place than any of the others we had passed. There are many foundations of large hewn stones; and some columns were lying among them. . . We could look back upon Gibeah."—Robinson's *Researches*, vol. ii. p. 115—117.

[1] Called—*es Suweinit*.
[2] 2 Kings xxiii. 8.
[3] Josh. xvi. 1, 2; xviii. 13; Judges i. 22—26.

GIBEON, OR GEBA. (EL-JÎB.)

SCRIPTURE NOTICES.

. . . "And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, . . . and they went to Joshua unto the camp to Gilgal, and said unto him, . . . We be come from a far country: now therefore make ye a league with us . . . And Joshua made peace with them, and made a league with them, to let them live." . . . . *Joshua*, ix. 3, &c. (Read whole chapter.)

"Now it came to pass, when Adonizedek, king of Jerusalem, had heard how Joshua had taken Ai, ... and how the inhabitants of Gibeon had made peace with Israel . . . that they feared greatly because Gibeon was a great city, as one of the royal cities, . . . and all the men thereof were mighty. . . . . Therefore the five kings of the Amorites . . gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. And the men

of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us. . . . . So Joshua ascended from Gilgal, he and all the people of war with him . . . and the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them, unto Azekah, and they died. . . . Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed." . . .—*Johsua* x. 1, &c. (Read whole chapter.)

"There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle."—*Joshua* xi. 19.

"And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. And Joab . . . and the servants of David went out, and met together by the pool of Gibeon, and they sat down, the one on the one side of the pool, and the other on the other side of the pool. . . . Then there arose, and went over . . . twelve of Benjamin, which pertained to Ishbosheth the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side, so they fell down together. . . . And there was a very sore battle that day: and Abner was beaten, and the men of Israel, before the servants of David. . . . And Asahel (the brother of Joab) pursued after Abner . . . wherefore Abner . . . smote him . . . and he fell down there, and died in the same place." . . . 2 *Samuel* ii. 12—23, iii. 30.

"When they were at the great stone which is in Gibeon, Amasa went before them. . . . And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard . . . to kiss him. But Amasa took no heed to the sword that was in Joab's hands: so he smote him therewith . . . and he died." . . . 2 *Samuel* xx. 8—12. (Read whole passage.)

"Then there was a famine in the days of David three years . . . and David inquired of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites. . . . Wherefore David said unto the Gibeonites, What shall I do for you? . . . And they answered the king, The man that consumed us . . . let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul. . . . And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord." . . . (See GIBEAH.)—2 *Samuel* xxi. 1—9.

. . . "And they smote the host of the Philistines from Gibeon even to Gazer."—1 *Chronicles* xiv. 16; 2 *Samuel* v. 25.

"And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt-offerings unto the Lord upon the altar of the burnt-offering continually, morning and evening." . . .—1 *Chronicles* xvi. 39, 40. (See whole chapter.)

"For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon."—1 *Chronicles* xxi. 29.

"So Solomon, and all the congregation with him, went to the high place that was at Gibeon . . . and Solomon . . . offered a thousand burnt-offerings. . . . In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee."—2 *Chronicles* i. 3 &c. (See also 1 *Kings* iii.)

"And next unto them repaired Melatiah, the Gibeonite . . . (and) the men of Gibeon."—*Nehemiah* iii. 7.

"The Lord shall be wroth as in the valley of Gibeon."—*Isaiah* xxviii. 21.

"Then they . . . . went to fight with Ishmael the son of Nethaniah, and found him by *the great waters that are in Gibeon.*"—*Jeremiah* xli. 12.

[See also Joshua xviii. 25, xxi. 17; 1 Kings ix. 2; 1 Chron. viii. 29, ix. 35, xii. 4; Neh. vii. 25.]

"Gibeon is celebrated in the Old Testament; but is not mentioned in the New. It was 'a great city, as one of the royal cities;' and to its jurisdiction belonged originally the towns of Beeroth, Chephirah, and Kirjath-Jearim.[1] The city is first mentioned in connexion with the deceit practised by its inhabitants upon Joshua; by which, although Canaanites (Hivites), they induced the Jewish leader not only to make a league with them and spare their lives and cities; but also in their defence to make war upon the five kings by whom they were besieged. It was in this great battle that 'the sun stood still on Gibeon.' The place afterwards fell to the lot of Benjamin, and became a Levitical city,[2] where the tabernacle was set up for many years under David and Solomon. The ark at this time was at Jerusalem.[3] Here the latter youthful monarch offered a thousand burnt-offerings; and in a dream by night communed with God, and asked for himself a wise and understanding heart instead of riches and honour. Here too it was, that Abner's challenge to Joab terminated in the defeat and flight of the former, and the death of Asahel; and here also at a later period Amasa was treacherously slain by Joab.

[The village of El-Jîb is situated upon an isolated oblong hill or ridge, which rises in a beautiful plain, bounded on the west and south by mountains.]

[1] Josh. ix. 17. [2] Josh. xviii. 25, xxi. 17. [3] 2 Chron. i. 4.

"This hill is in some parts steep and difficult of access, and capable of being everywhere very strongly fortified . . . It may be said to stand in the midst of a basin, composed of broad valleys or plains, cultivated, and full of grain, vineyards, and orchards of olive and fig-trees. It was decidedly the finest part of Palestine that I had yet seen . . .

"We reached the village of El-Jîb, situated on the summit of this hill. . . . It is of moderate size; . . . the houses stand very irregularly and unevenly, sometimes almost one above another. They seem to be chiefly rooms in old massive ruins, which have fallen down in every direction. One large massive building still remains, perhaps a former castle or tower of strength . . . the whole appearance is that of antiquity. Towards the east the ridge sinks a little; and here, a few rods from the village, just below the top of the ridge . . . is a fine fountain of water. It is in a cave excavated in and under the high rock, so as to form a large subterranean reservoir. Not far below it, among the olive-trees, are the remains of another open reservoir. . . . It was doubtless anciently intended to receive the superfluous waters of the cavern. At this time no stream was flowing from the latter. It is not difficult to recognise in El-Jîb and its rocky eminence the ancient Gibeon of the Scriptures, . . . (and) the 'Pool of Gibeon,' mentioned in the story of Abner, may well be the waters of the fountain described (above); and these are also probably 'the great' (or many) 'waters in Gibeon,' spoken of in Jeremiah xli. 12."—See ROBINSON'S *Researches*, vol. ii. pp. 135—138.

The ancient Gibeon "is situated on the top of a remarkably round hill, the sides of which are so completely terraced, not by art, but by nature, that they present the appearance of a flight of steps all round, from the top to the bottom. The buildings are mostly on the western brow of the hill, the rest of the summit being covered with fine olive-trees. Many of the t

races are also set with vines and fruit-trees. . . . The scene of Joshua's miracle was vividly set before us. The glorious sun was sloping westward, about to sink in the Mediterranean Sea, and his horizontal rays were falling full upon the hill of Gibeon; at the same time the moon was rising, and soon after poured her silver beams into the quiet vale (beneath). It was strangely interesting to look upon the scene where 'the Lord hearkened unto the voice of a man.'"—*Narrative of Mission to the Jews*, pp. 201, 202.

EPHRATH, OR BETHLEHEM.

SCRIPTURE NOTICES.

"So Naomi returned, and Ruth the Moabitess, the daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley-harvest."—*Ruth* i. 22. (v. 19, ii. 4, iv. 11. See the whole Book of Ruth.)

"And Samuel did that which the Lord spake, and came to Bethlehem: and the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord; sanctify yourselves, and come with me to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. . . . Then Jesse made Shammah to pass by . . . Again, Jesse made seven of his sons to pass before Samuel. And Samuel said, . . . The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward."—1 *Samuel* xvi. 4, &c.

"Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons: . . . and David was the youngest, and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem."—1 *Samuel* xvii. 12, &c.

"And Rehoboam . . . built cities for defence in Judah; he built even Bethlehem," &c.—2 *Chronicles* xi. 5, 6.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel;

whose goings forth have been from of old, from everlasting."—*Micah* v. 2.

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . . And he (Herod) sent them to Bethlehem; . . . and they saw the young child with Mary his mother, and fell down, and worshipped him. . . . Then Herod . . . sent forth, and slew all the children that were in Bethlehem, . . . from two years old and under. . . .—*Matthew* ii. 1—16.

"And there were in the same country (about Bethlehem) shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not . . . unto you is born this day in the city of David (Bethlehem) a Saviour, which is Christ the Lord. And . . . ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men!"—*Luke* ii. 8, &c.

[John vii. 42; Judges xvii. 7, xix. 1, 2, 18; 2 Sam. ii. 32, xxi. 19; 1 Chron. ii. 51; Ezra ii. 21; Psalm cxxxii. 6.]

"The whole district about Bethlehem is exceedingly rocky, more so than usual in this rocky country. . . . . The country to our right, that is, west of us, rose higher, and on the side of the ridge were several villages; most of them had pleasant groves of trees near them; and there were extensive districts abounding with the olive, and plains finely adapted for cultivation. . . ."

In another place, still speaking of Bethlehem and its vicinity, Mr. Paxton observes—"The district over which

we passed was exceedingly rough and rocky. The hollow, along the side of which we passed, became deep, rough, and had very little space left at the bottom; and the sides of the hills that bordered it really appeared *given up to rocks and stones. The little earth, however, that was to be seen, was fertile,* for the rock was a soft lime-stone, which always forms a good soil. About half way from the pools to Bethlehem, we passed a place where the valley spread out so as to leave, for a few hundred yards, a strip of level land from twenty to fifty yards wide. This was divided into lots, and walls made across it to prevent the washing away of the earth. Trees and garden herbs were planted, and the whole had a most pleasing appearance among the wilderness of rock by which it was surrounded. On the adjoining hill were a few low huts, some of them more in the ground than above it, where the owners of this green spot dwell.

"The hills in the immediate vicinity of Bethlehem were finely terraced, and many olive and fig trees planted. I could not but notice the number and beauty of the watchhouses or little towers, which were placed in the vineyards. . . . The ground on which Bethlehem stands is rough and uneven. It is a poor-looking place, and has but a small population."—PAXTON'S *Letters*, pp. 136, 145.

From the roof of the Latin Convent at Bethlehem, "It filled us with unmingled pleasure to gaze upon the undulating hills and valleys stretched out at our feet; for we were sure that among these David had often wandered with his flock, and in some of them the shepherds had heard the voice that brought the tidings of a Saviour born. Remounting our horses, we wound slowly down the northern slope of Bethlehem, amongst vineyards and barley-fields, where the reapers were engaged as in the days when Ruth and Naomi returned from the land of Moab. We soon arrived at the point where the Holy City comes in view. We could not but linger at the spot. Behind us lay Bethlehem, before us Jerusalem—

on the one hand, the spot where Jesus was born, on the other, the spot where Jesus died!"—*Mission of the Jews*, p. 187.

RACHEL'S TOMB.

SCRIPTURE NOTICE.

"AND they journeyed from Bethel, and there was but a little way to come to Ephrath. . . . And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day."—*Genesis* xxxv. 16—20. (xlviii. 7.)

"This is merely an ordinary Muslim Wely, or tomb of a holy person; a small square building of stone with a dome, and within it a tomb in the ordinary Muham-

medan form, the whole plastered over with mortar. Of course the building is not ancient; in the seventh century, there was here only a pyramid of stones. . . . The naked walls are covered with names in several languages, many of them in Hebrew. The general correctness of the tradition, which has fixed upon this spot for the tomb of Rachel, cannot well be drawn in question, since it is fully supported by the circumstances of the scriptural narrative.

"The Muslims keep the tomb in order; and those of Bethlehem were formerly accustomed to bury around it. . . ."—ROBINSON'S *Researches*, vol. i. p. 157; ii. pp. 322, 323.

Mr. Buckingham writes—"In the way (from Jerusalem to Bethlehem) on the right, at a little distance from the road, is shown the reputed tomb of Rachel, which we turned off to enter. This may be near the spot of Rachel's interment, as it is not far from Ephrath, and may correspond well enough with the place assigned for her sepulchre by Moses, who says, in describing her death . . . 'And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day.' Instead of a pillar, the spot is now covered by a Mohammedan building, resembling in its exterior the tombs of saints and sheikhs in Arabia and Egypt, being small, square, and surmounted by a dome.—We entered it on the south side, by an aperture through which it was difficult to crawl, as it has no doorway, and found on the inside a square mass of masonry in the centre, built up from the floor nearly to the roof, and of such a size as to leave barely a narrow passage for walking around it. It is plastered with white stucco on the outer surface, and is sufficiently large and high to enclose within it any ancient pillar that might have been found on the grave of Rachel. This central mass is certainly different from any thing that I have ever observed in Arabian tombs; and it

struck me on the spot, as by no means improbable, that its intention might have been originally to enclose either a pillar, or fragment of one, which tradition had pointed out as the pillar of Rachel's grave; and that as the place is held in equal veneration by Jews, by Christians, and by Mohammedans, the last, as lords of the country, might have subsequently built the present structure over it in their own style, and plastered the high square pillar within."[1]—BUCKINGHAM'S *Travels*, vol. i. pp. 335—338.

THE WELL OF BETHLEHEM.

SCRIPTURE NOTICES.

"AND David was then in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate. And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it."—2 *Samuel* xxiii. 14, &c. (1 *Chronicles* xi.)

The following is an extract from Dr. Clarke's account of a well he visited near Bethlehem, which he seems to consider as identical with that of David:—

"Josephus makes allusion to a celebrated well, which,

[1] Benjamin of Tudela describes the tomb of Rachel as being half a league from Bethlehem, built in a cross-way of twelve stones, according to the number of the children of Jacob, and covered by a dome supported by four columns. Upon the stones of this building the Jews who passed wrote their names.

both from the account given by him of its situation, and more especially from the text of Scripture,[1] seems to have contained the identical fountain of whose pure and delicious water we were now drinking.

"It shall be related both with reference to the words of Scripture, and to the account given by Josephus. David, being a native of Bethlehem, calls to mind, during the sultry days of harvest, a well near to the gate of the town, of whose delicious water he had often tasted; and expresses an earnest desire to assuage his thirst by drinking of the limpid spring.

"'And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem which is by the gate!' The exclamation is overheard by three of the mighty men whom David led; by Adino, by Eleazar, and by Shammah. These men, the most mighty of all the chiefs belonging to David's host, sallied forth, and having fought their way through the Philistine garrison (v. 14) at Bethlehem, 'drew water from the well that was by the gate, on the other side of the town, and took it, and brought it to David.' Josephus lays the scene of action in the valley, calling these renowned warriors by the names of Jessaun, Eleazar, and Sebas; he further says, that as they returned back, bearing the water through the Philistine camp, their enemies, gazing in wonder at the intrepidity of the enterprise, offered them no molestation.

"Coming into the presence of the king, they present to him the surprising testimony of their valour and affection. David receives from their hands a pledge they had so dearly earned, but refuses to drink of water every drop of which had been purchased by their blood.[2]

[1] 2 Sam. xxiii. 15.

[2] That is to say, which was the price of blood. "Is not this the blood of the men that went in jeopardy of their lives?" (2 Sam. xxiii. 17.) It was contrary to the Jewish law to use anything which might be considered as the price of blood. Thus it is recorded by St. Matthew: "The chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood." (Matt. xxvii. 6.)

He returns thanks to the Almighty, who had vouchsafed the deliverance of his warriors from the jeopardy they had encountered, and making libation with the precious gift, pours it upon the ground, an offering to the Lord.

"The ancient character and history of the early inhabitants of Judæa are beautifully illustrated by this brief record; but it presents a picture of manners which has not lost its prototype among the Arabs of the same country at this day. The well, too, still retains its pristine renown; and many an expatriated Bethlehemite has made it the theme of his longing regret. As there is no other well corresponding in its situation with the description given by the sacred historian and by Josephus, and the text of Scripture so decidedly marks its locality, at the farthest extremity of Bethlehem, (with reference to Jerusalem) that is to say, near the gate of the town on the eastern side, (for David's captains had to fight through all the garrison stationed within the place, before they reached it,[1]) this may have been David's well.

"It is known to travellers who have seen the wells of Greece, and of the Holy Land, that there exists no monument of ancient times more permanent than an artificial well."—CLARKE'S *Travels*, vol. iv. pp. 411—414.

[1] This appears from the context. "And the garrison of the Philistines was then in Bethlehem, ... and the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate," &c. (2 Sam. xxiii. 14, 16.)

Bethlehem signifies the "House of Bread;" and the place was likewise noted for excellent water. There Christ was born, who is the "bread of life," and who also gives us the "water of life."—The water that I shall give him shall be in him a well of water, springing up into everlasting life."—Note on 2 Sam. xxiii. 16, in *Treasury Bible*.

SOLOMON'S POOLS.

SCRIPTURE NOTICE.

"I MADE me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees."—*Eccles.* ii. 5, 6.

"This morning we went to see some remarkable places in the neighbourhood of Bethlehem. The first place that we directed our course to was those famous fountains, pools, and gardens, about one hour and a quarter distant from Jerusalem southward, said to have been the contrivance and delight of King Solomon. To these works and places of pleasure that great prince is supposed to allude, where, amongst the other instances of his magnificence, he reckons up his gardens, and vineyards, and pools. As for the pools, they are three in number, lying in a row above each other; being so disposed that the waters of the uppermost may descend into the second, and those of the second into the third. They are all lined with wall, and plaistered, and contain a great depth of water.

"Close by the pools is a pleasant castle of a modern structure; and at about the distance of one hundred and forty paces from them is the fountain from which principally they derive their waters . . . The waters rise under ground, and have no avenue to them but by a little hole like to the mouth of a narrow well (which might easily be secured, so as to preserve the waters pure).

"Through this hole you descend directly down, but not without some difficulty, for about four yards, and then arrive in a vaulted room. Joining to this is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very anceint, and perhaps the work of Solomo-

himself. You find here four places at which the water rises. From those separate sources it is conveyed by little rivulets into a kind of basin, and from thence is carried by a large subterraneous passage down into the pools. In the way, before it arrives at the pools, there is an aqueduct of brick pipes, which receives part of the stream, and carries it by many turnings and windings, about the mountains, to Jerusalem."—MAUNDRELL'S *Journey, &c.* pp. 88, 89.

"At all the corners (of the pools) there are flights of steps descending into them. The water is pure and delightful. Of the great antiquity of these splendid reservoirs there can be no doubt, and there seems every probability that they are the work of Solomon. This pleasant valley, being so near the spot where his father David fed his sheep, would be always interesting to the king. It is highly probable that, besides other purposes, these cisterns were intended to water rich gardens in their vicinity; and in the lower parts of the valley, at present covered with ripe crops of waving grain, there would be a splendid situation for the gardens, and orchards, and nurseries of fruit-trees, which the preacher describes. In Josephus this place is called Etham. We refreshed ourselves at a fountain close by, said by tradition to be 'the spring shut up, the fountain sealed,' to which the Church is compared in the song.[1] It was usual in former times to cover up the well's mouth for the sake of the precious living water." *Mission to the Jews*, pp. 176, 177.

"Etam, or Etham," Josephus tells us, "was the name of that place where the pleasure-gardens of King Solomon were situated; and Holy Scripture would teach us to look for the gardens in the neighbourhood of the pools, which were constructed with a view to the gardens. It is a most gratifying fact, that not only has the *name* of this interesting locality been perpetu-

[1] A garden enclosed is my sister, my spouse: a spring shut up, a fountain sealed.—*Canticles* iv. 12.

ated among the natives to this day, but the very spot is still marked by gardens, the largest and most luxuriant that are to be met with in the whole of the mountain region of Judea. The three pools of Solomon, on the road to Hebron, are situated at the head of a valley named Wady Etân, and the aqueduct, which derives its supply of water from three tributary fountains, has its proper commencement below the lowest of these pools, from whence it runs along the western side of Wady Etân to Bethlehem. In the bed of the valley, below the aqueduct, is another copious fountain, 'Ain Etân,' and around this fountain are the gardens just mentioned.

"The distance of these gardens of Etham from Jerusalem is stated by Josephus at fifty furlongs, which exactly coincides with the existing gardens."—WILLIAMS'S *Holy City*, pp. 413, 414.

CHAPTER IV.

TOWNS IN THE SOUTH OF JUDÆA.

TEKOA—HEBRON—JUTTAH—ZIPH—CARMEL—MAON—ADORAIM—BEERSHEBA.

TEKOAH, OR TEKOA. (TEKU'A.)

SCRIPTURE NOTICES.

"And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, . . . Come to the king, and speak on this manner unto him. So Joab put the words in her mouth."—2 *Sam.* xiv. 2, &c. (See whole passage.)

"And Rehoboam built cities for defence in Judah. He built even . . . Tekoa . . ."—2 *Chron.* xi. 5, 6.

"And they arose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah . . Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."—2 *Chron.* xx. 20.

"And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord."—*Neh.* iii. 5, 27.

"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in *Tekoa*, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction."—*Jer.* vi. 1.

"The words of Amos, who was among the herdmen of Tekoa . . ."—*Amos* i. 1. (1 *Chron.* xi. 28, xxvii. 9.)

"Tekû'a lies on an elevated hill, not steep, but broad on the top, and covered with ruins to the extent of four or five acres. These consist chiefly in the foundations of houses built of squared stones. . . . . At the north-east part are the remains of a large square tower or castle, still the highest point of all. Near the middle of the site are the ruins of a Greek church; among which are several fragments of columns, and a baptismal font. . . . . There are many cisterns excavated in the rocks; and not far off is a living spring, from which our Arabs brought us fine water. . . . The high position of Tekû'a gives it a wide prospect. . . . On the south . . . a deep valley runs off towards the Dead Sea. The view in this direction is bounded only by the level mountains of Moab, with frequent bursts of the Dead Sea, seen through the openings among the rugged and desolate intervening mountains.

". . . Here then are the remains of the Tekoa of the Old Testament; whence Joab called the 'wise woman' to plead in behalf of Absalom; and which, fortified by Rehoboam, was afterwards the birth-place of the prophet Amos, and gave its name also to the adjacent desert on the east.

"Eusebius and Jerome describe Tekoa as lying twelve miles from Jerusalem, and six miles from Bethlehem towards the south; and the latter further remarks, that from Bethlehem he had Tekoa daily before his eyes . . . About A.D. 765, Tekoa . . . was a Christian place, and had a church; and in the time of the crusades it was still inhabited by Christians, who afforded aid to the crusaders during the siege of Jerusalem. . . . In A.D. 1138, Tekoa was sacked by a party of Turks from beyond the Jordan; . . . whether it ever recovered from this blow we are not informed; nor do we know anything further as to the time of its abandonment."—ROBINSON'S *Researches*, vol. ii. pp. 182—184.

HEBRON, OR KIRJATH-ARBA, OR MAMRE. (EL-KHULIL.)

SCRIPTURE NOTICES.

"THEN Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."—*Genesis* xiii. 18.

"And Sarah died in Kirjath-arba, . . . and Abraham came to mourn for Sarah, and to weep for her . . . and . . . Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan. And the field and the cave therein were made sure unto Abraham, for a possession of a burying place, by the sons of Heth."—*Genesis* xxiii. 2, 19, 20. (See whole chapter.)

"And Jacob came unto Isaac his father unto Mamre,

unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned . . . And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him."—*Genesis* xxxv. 27, 29.

"And (Israel) said to him (Joseph), Go, I pray thee, see whether it be well with thy brethren, and well with the flocks . . . . So he sent him out of the vale of Hebron, and he came to Shechem."—*Gen.* xxxvii. 14.

"And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain; and see the land, what it is . . . Now the time was the time of the first ripe grapes . . . And they ascended by the south, and came unto Hebron . . . (Now Hebron was built seven years before Zoan in Egypt.) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook (or *valley*) Eshcol, (*i. e.* a cluster of grapes,) because of the cluster of grapes which the children of Israel cut down from thence."—*Numbers* xiii. 17, &c.

"And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it; and they took it . . ."—*Joshua* x. 36, 37.

"And they gave them (the Levites) the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah . . . But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession," (because that he had wholly followed the Lord God of Israel. See ch. xiv. 6—15, xv. 13, &c.; *Judges* i. 10.) "Thus they gave to the children of Aaron the priest Hebron . . . to be a city of refuge for the slayer . . ."—*Joshua* xxi. 11—13.

"And Samson . . . arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon

his shoulders, and carried them up to the top of an hill that is before Hebron."—*Judges* xvi. 3.

"And . . . David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron . . . And the men of Judah came, and there they anointed David king over the house of Judah . . . And the time that David was king in Hebron, over the house of Judah, was seven years and six months."—2 *Sam.* ii. 1, &c.

"And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner" . . . —2 *Sam.* iii. 32.

"And David commanded his young men, and they slew them (the murderers of Ishbosheth), and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron."—2 *Sam.* iv. 1, 12.

"Then came all the tribes of Israel to David unto Hebron, . . . and they anointed David king over Israel."—2 *Sam.* v. 9, &c.

. . . "So (Absalom) arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron."—2 *Sam.* xv. 1, &c.

[See also Joshua xi. 21, xii. 10, xiv. 13, xv. 13, 14, 54, xx. 7; 2 Chron. xi. 10.]

"The region around Hebron abounds with vineyards, and the grapes are the finest in Palestine. Each vineyard has a small house or tower of stone, which serves for a keeper's lodge; and, during the vintage, we were told that the inhabitants of Hebron go out and dwell in these houses, and the town is almost deserted. In this

little valley every thing looked thrifty; and round about were large flocks of sheep and goats, all in good condition.

"Ascending gradually another ridge, we at length from its top saw Hebron, now called El-Khulîl,[1] below us in a deep narrow valley . . .

"The spot where we were affords one of the best views of the place. The town lies low down on the sloping sides of this valley, chiefly on the eastern; but in the southern part extends across also to the western side. The houses are all of stone, high, and well built, with windows and flat roofs, and on these roofs small domes, sometimes two or three to each house; a mode of building apparently peculiar to Judæa, for I do not remember to have seen it further north than Nâbulus. This gave to the city in our eyes a new and rather striking aspect; and the whole appearance was much better than I had anticipated. We descended from the west into the valley by a rocky path, and halted at a quarter past eight o'clock on the green slope over against the northern part of the town, which is partly occupied as a cemetery . . . We had now reached a most interesting point in our journey. The town before us was one of the most ancient still existing cities mentioned in the Scriptures, or perhaps in the records of the world! Here Abraham and the other patriarchs dwelt and communed with God; and in this vicinity they and their wives were buried. Here too had been for seven years the royal residence of David: and before us was the pool in Hebron, over which he hanged up the murderers of his rival Ishbosheth. In Hebron too he probably composed many of his Psalms, which yet thrill through the soul and lift it up to God. Our minds were deeply affected by all these associations, and we would fain have devoted the day to a closer examination of the place. But the strong desire we felt of reaching Jerusalem before night, and thus closing our long and

[1] The Friend, *i. e.* of God.

wearisome journey, together with the expectation we cherished of revisiting Hebron at a later time, induced us to forego all other considerations, and press forward as soon as possible to Jerusalem. Nearly six weeks afterwards we spent several days in Hebron, and I therefore defer a fuller account of the city and its neighbourhood until that time.

"Taking a hasty ramble through the streets of Hebron, we were again on our way . . . after a stop of a single hour. The road to Jerusalem is rough and mountainous, but very direct . . . As we issued from the town, the path for a short distance was full of mud and puddles from a spring near by; and to us, coming out of the desert, this was quite a refreshing sight. The road leads up the valley for a short time, and then up a branch coming from the north-east. The path is here paved, or rather laid unevenly with large stones, in the manner of a Swiss mountain road. It passes between the walls of vineyards and oliveyards; the former chiefly in the valley, and the latter on the slopes of the hills, which are in many parts built up in terraces. These vineyards are very fine, and produce the largest and best grapes in all the country. This valley is generally assumed to be the Eshcol of the Old Testament, whence the spies brought back the cluster of grapes to Kadesh; and apparently not without reason. The character of its fruit still corresponds to its ancient celebrity; and pomegranates and figs, as well as apricots, quinces, and the like, still grow there in abundance."[1] —ROBINSON'S *Researches*, vol. i. pp. 314—316.

"Hebron is doubtless one of the most ancient cities still existing; having been built, as the sacred writer

[1] (Numb. xiii. 23.) The situation of Eshcol is not specified in this passage. But in Gen. xiv. 24, we are told that Abraham, in his pursuit of the four kings from Hebron, was accompanied by his friends Aner, Eshcol, and Mamre. Now Mamre gave his name to the terebinth near Hebron, by which Abraham dwelt (Gen. xiii. 18); and, in like manner, the name of the valley was not improbably derived from that of his companion Eshcol.

informs us, 'seven years before Zoan in Egypt;' and being mentioned in Scripture still earlier than Damascus.[1] Its most ancient name was Kirjath-Arba,—'City of Arba,' so called from Arba, the father of Anak and the Anakims, who dwelt in and around Hebron. The town itself appears also to have been called Mamre, probably from the name of Abraham's friend; while the terebinth of Mamre is placed, by a tradition older than Josephus, at some distance from the town towards Jerusalem.[2]

"The ancient city lay also in a valley; and the two pools, one of which, at least, is as early as the time of David, serve unquestionably to identify the modern with the ancient site.[3]

"Here Abraham, Isaac, and Jacob lived and walked with God; and here they were all entombed. From Hebron or its neighbourhood, Jacob and his sons went down by way of Beersheba to Egypt, to meet and dwell with Joseph.[4] After the return of the Israelites from Egypt, the city was taken by Joshua, and given over to Caleb, who drove out the Anakims from the region: it was afterwards made one of the six cities of refuge, and assigned to the Levites and priests.[5] Hebron became at length the royal residence of David, where he reigned for seven and a half years over Judah; and here too he was anointed king over all Israel. It was also at Hebron that Absalom raised the standard of rebellion. This was likewise one of the places fortified by Rehoboam; and after the exile the returning Jews dwelt again in the city and surrounding villages.[6]

[1] Gen. xiii. 18; compare xv. 2.
[2] Mamre is expressly said to be Hebron. Gen. xxiii. 19, xxxv. 27; compare xiv. 13, 24. The terebinth of Mamre seems to be distinguished from Hebron or Mamre itself; Gen. xiii. 18, xviii. 1. (The English version has, less correctly, *Plain* of Mamre.)
[3] Gen. xxxvii. 14, "the vale of Hebron." 2 Sam. iv. 12.
[4] Gen. xxxvii. 14, xlvi. 1, seq.
[5] Josh. xx. 7.
[6] 2 Chron. xi. 10.

"The name of Hebron does not occur any further in the Old Testament, and not at all in the New. (We find, however, from other sources, that it came into the power of the Edomites, who had taken possession of the south of Judah—was recovered from them—was afterwards seized by a rebel—recaptured and burnt by an officer of the Roman emperor Vespasian—that at length it fell into the hands of the crusaders, became a Christian bishopric—and lastly, reverted to the Mahometans, in whose possession it has ever since remained, the church which the Christians had built, or at least decorated within the structure around the tombs of the patriarchs, being converted into a mosque.)"—ROBINSON'S *Researches*, vol. ii. pp. 454—457.

"At the south end of the town is a fine pool. This is the pool, as is supposed, over which David hung the hands and feet of Rechab and Baanah, the murderers of Ishbosheth."—PAXTON'S *Letters*, p. 143.

"When about three miles from Hebron we turned a little off our road to the west, to look for an old ruin that was said to be worth seeing. This led us on higher ground, and gave us a more extensive view of the country; and I was not a little surprised and pleased at having a fine view of the whole district to the west, embracing a part of the hill country of Judæa, the southern part of the plain of Sharon, and the widespread Mediterranean sea beyond it. I was, in fact, on the highest ridge of the hill country, which was north and south, and could see below me the secondary ridges and hills, which extended about half-way to the sea, becoming lower and lower as they approached the plain —then the plain beyond, and the white sand hills and banks along the shore . . . The view was most extensive and interesting, as I knew that my eyes were ranging over not only a large and rich portion of the inheritance of the tribe of Judah, but also part of the land of the Philistines, those inveterate and powerful enemies of the people of God. Oh, how often has the

district which I now beheld, witnessed the mustering, and marching, and warfare of the Philistine against Israel, and the Israelite against the Philistine!

"We now entered a gently declining valley. The soil did not appear better than usual, but much care and labour had been bestowed on it, and evidences of this increased as we passed through to the south. The stones were gathered off—good stone fences were made along the road—the ground was well set with vines, and for miles we had nothing on either side of the road but a succession of vineyards loaded with the most delicious grapes.

"Surely, thought I, this must be the valley of Eshcol. It was here the spies procured the vine loaded with clusters, which they carried into the wilderness, to the astonishment of the whole camp. If my conjecture was not entirely correct, it was nearly so, if the Jews of Hebron are to be believed; for this, if not the valley of Eshcol, terminates in that valley about a mile from Hebron.

"This valley, through which we passed, became wider and more rich in its fruits until it joined the other valley, which comes in more from the west. This second valley is the widest, has a considerable breadth of level, rich soil, finely cultivated, interspersed with trees, and covered with vineyards. This is called Eshcol, as we learned from the Jews with whom we lodged, and who took us out to see it. About a mile up this valley is pointed out the tree under which they say Abraham received the angels . . . I am, however, slow to believe it . . . that it should have lived until now, does not agree with the great law of mortality, which spares no living thing, neither man nor beast, animal nor vegetable, since death entered the world. These, however, are the plains of Mamre; and the good old patriarch long sojourned, and somewhere on these plains his tent was pitched, his altar raised, and his worship went up with acceptance to the God who was 'his shield and h[illegible]

exceeding great reward.' How many generations have passed away since that time! and yet his name is known, is dear to the people of these lands—seeing the memory of the just is blessed."—PAXTON'S *Letters*, pp. 138—140.

"I had followed the wandering path of the children of Israel, from the land of Egypt and the house of bondage to the borders of the promised land; had tracked them in their miraculous passage across the Red Sea to the mountains of Sinai, 'through the great and terrible wilderness that leadeth to Kadesh Barnea;' and among the strong mountains through which I was now journeying, must have been the Kadesh, in the wilderness of Paran, from which Moses sent the ten chosen men to spy out the land of Canaan, who went 'unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and bare it between two upon a staff.' I followed in the track of the spies . . . though the mountains were as yet stony and barren, they were green and beautiful by comparison with the desert I had left . . . After clambering over a rocky mountain, we came down into a valley, bounded on all sides, and apparently shut in by stony mountains. We followed the valley for more than an hour, finding the land good and well cultivated, with abundance of grapes, vines, and olives, as in the days when the spies sent by Moses entered it. We turned a point of the mountain to the left, and at the extreme end of the valley, on the side of a hill, bounding it, stands the little city of Hebron, the ancient capital of the kingdom of David: but it bears no traces of the glory of its Jewish king. Thunder and lightning, and earthquakes, wars, pestilence, and famine, have passed over it; and a small town of white houses, compactly built on the side of the mountain, a mosque and two minarets, are all that mark the ancient city of Hebron.

"I was conducted to the house of the chief Rabbi. The descendants of Israel were fit persons to welcome a stranger to the ancient city of their fathers; and if

they had then been sitting under the shadow of the throne of David, they could not have given me a warmer reception . . . I shall never forget the kindness with which, as a stranger and Christian, I was received by the Jews in the capital of their ancient kingdom . . .

"Hebron (the first city in the Holy Land), one of the oldest cities of Canaan, is now a small Arab town, containing seven or eight hundred Arab families. The present inhabitants are the wildest, most lawless, and desperate people in the Holy Land; and it is a singular fact, that they sustain now the same mutinous character with the rebels of ancient days, who armed with David against Saul, and with Absalom against David. In the late desperate revolution against Mohammed Ali, they were the first to draw the sword, and the last to return it to its scabbard. A petty Turk now wields the sceptre of the son of Jesse, and a small remnant of a despised and persecuted people still hover round the graves of their fathers; and, though degraded and trampled under foot, from the very dust in which they lie are still looking to the restoration of their temporal kingdom.

"Accompanied by my Jewish friends, I visited the few spots which tradition marks as connected with scenes of Bible history . . . We entered a vault, containing a large monument, intended in memory of Abner, the greatest captain of his age, the favoured, and for a long time, trusted officer of David, who, as the Jews told me, was killed in battle near Hebron, and his body brought here and buried. The great mosque, the walls of which, the Jews say, are built with the ruins of the temple of Solomon, according to the belief of the Mussulmans, and the better authority of the Jews, covers the site of the cave of Machpelah, which Abraham bought from Ephron the Hittite, and within its precincts are the supposed tombs of Abraham, Isaac, and Jacob. The doors were guarded with jealous care by the bigoted Mussulmans; and when, with my Jewish companion, I stopped for a moment to look up at the long marble

staircase leading to the tomb of Abraham, a Turk came, and with furious gesticulations gathered a crowd around us; and a Jew and a Christian were driven with contempt from the sepulchre of the patriarch whom they both revered. A special firman from the Pasha, or perhaps a large bribe to the governor, might have procured me a private admission: but death or the Koran would have been the penalty required by the bigoted people of Hebron . . .

"About half an hour from Hebron we came to a valley, supposed to be the vale of Eshcol."—*Incidents of Travel*, vol. ii. pp. 138—140, 145, 155—157, 166.

"As we approached the ancient town of Hebron" (wrote a recent traveller) "called by the natives Khalleel, which signifies 'friend,' and so named in allusion to Abraham's being the friend of God, our attention was unexpectedly arrested by the magnificent vines; and we could easily believe, that, when Palestine was in its glory, one cluster of its fruit might have required to have been borne by 'two upon a staff.' We were actually in the valley of Eshcol."—*Memoir of Mrs. S. L. Smith*, p. 164.

"At one hour from Hebron, a blind path went off to the right, leading to Tekû'a; and on it are the foundations of an immense building, which excited our curiosity. We ran thither on foot, leaving our beasts to proceed slowly, and found the substructions of an edifice, which would seem to have been commenced on a large scale, but never completed. They consist of two walls, apparently of a large enclosure; one 200 feet long, and the other 160 feet long, with a space left in the middle of it as if for a portal. There are only two courses of hewn stones above ground, each three feet four inches high; one of the stones measured fifteen and a half feet long, by three and one-third feet thick. In the north-west angle is a well, or cistern, arched over, but not deep. There are no stones nor ruins of any kind lying around, to mark that these walls were ever carried

higher. It is difficult to say, judging merely from the remains themselves, what could have been the object for which the building was intended. It may have been a church; though it does not lie, like most ancient churches, in the direction from west to east. Or it might possibly have been begun as a fortress, though there would seem to be nothing in the vicinity to guard. At any rate, these walls cannot have been constructed later than the first centuries after the Christian era, and the size of the stones points rather to an earlier age. The spot is called by the Arabs Râmet el-Khŭlîl. The Jews of Hebron call it the House of Abraham, and regard this as the place of Abraham's tent and terebinth at Mamre. May we not perhaps suppose, that these massive walls are indeed the work of Jewish hands, erected here in ancient days around the spot where the founder of their race had dwelt? On such a supposition, the structure would have corresponded to that around his sepulchre in Hebron."—ROBINSON'S *Researches*, vol. i. pp. 317, 318.

"The great Haram, or rather the exterior wall which encloses the Mosk, constitutes the most remarkable object in Hebron, and one of the most so in all Palestine. It is also one of the most sacred places of the Muhammedans; being held to cover the sepulchre of Abraham, and the other patriarchs . . .

"The exterior has the appearance of a large and lofty building . . . The walls are built of very large stones, all bevelled and hewn smooth, and similar in all respects to the most ancient parts of the walls around the Haram at Jerusalem . . . There are no windows in any part of these walls. The places of entrance are at the two northern corners, where a long and broad flight of steps, of very gentle ascent, built up and covered along each side of the building externally, leads to a door in each wall opening into the court within . . .

"In this court stands the much smaller mosk, which is said to have been once a Christian church. Here, in

different parts, the Muhammedans have built tombs for the patriarchs; while their actual place of sepulchre is held to be in a cavern below, which even the faithful are not permitted to enter. But as the jealous bigotry of the Mussulmans of Hebron precludes all admittance to Franks and Christians, and the height of the exterior wall prevents any view of the interior . . . we are yet without any intelligible description of the mosk . . . and know nothing at all of the cavern which thus represents the cave of Machpelah.

"I know of nothing that should lead us to question the correctness of the tradition, which regards this as the place of sepulture of Abraham, and the other patriarchs, as recorded in the book of Genesis. On the contrary, there is much to strengthen it. Josephus relates, that Abraham and his descendants erected monuments over the sepulchres in question, which implies, at least, that, in his day, the place was marked by some ancient memorial. In another passage, he says, expressly, that the sepulchres of the patriarchs were still seen in Hebron, built of marble, and of elegant workmanship. In the days of Eusebius and Jerome, the monument of Abraham was yet pointed out; and the Bourdeaux Pilgrim, in A. D. 333, describes it as a quadrangle, built of stones of admirable beauty . . . It appears to me, we may rest with confidence in the view, that this remarkable external structure of the Haram is indeed the work of Jewish hands, erected long before the destruction of the nation around the sepulchre of their revered progenitors, 'the friend of God,' and his descendants. The cave of Machpelah is described in Scripture as at the 'end of the field,' over against Mamre, the same as Hebron; and all the later writers above-quoted speak of the sepulchre of the patriarchs as *at*, or *in*, Hebron, not near it. Here, then, the 'Father of the faithful,' as also Isaac and Jacob, rested from their wanderings!

"Just at the left of the principal entrance of the Haram, is a small hole in the massive wall, through

which the Jews are permitted at certain times to look into the interior. Here several Jewish women were reading prayers and wailing, although the hole was now closed by a shutter from within. Little did the Jews of our Saviour's day, who gloried in their descent from Abraham, and when the Lord of Life offered to free them from the slavery of sin, proudly answered, 'We be Abraham's seed, and were never in bondage to any man' —little did they imagine the time would ever come, when their despised, degraded children would only be suffered by their bigoted foes to gaze through a small opening, at *certain times*, towards the sepulchre of Abraham! Little did they know the fearful import of the curse, 'His blood be on us, and *on our children!*'" —ROBINSON'S *Researches*, vol. ii. pp. 433—439.

"We were allowed to ascend the wide massy staircase that leads into the interior of the building. The door into the Mosque was thrown open, but not a foot was allowed to cross the marble threshold. We were shown the window of the place which contains the tombs of Abraham and Sarah, beneath which is understood to be the cave of Machpelah. It was esteemed a very peculiar favour that we had been admitted thus far; travellers in general being forbidden to approach even the door of the Mosque."—*Mission to the Jews*, p. 180.

JUTTAH (YUTTA), ZIPH (ZÎF), CARMEL (KURMAL), MAON (MA'ÎN).

SCRIPTURE NOTICES.

"MAON, Carmel, and Ziph, and Juttah."—(In the list of the cities of Judah in the mountains.)—*Joshua* xv. 55.

"Thus they gave to the children of Aaron the priest Hebron with her suburbs . . . And Juttah with her suburbs" . . .—*Joshua* xxi. 13—16.

"And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life; and David was in the wilderness of Ziph in a wood. And Jonathan, Saul's son, arose, and went to David in the wood, and strengthened his hand in God... Then came up the Ziphites to Saul in Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon... And Saul said... Go, I pray you... and know and see his place where his haunt is, and who hath seen him there... and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you... And they arose, and went to Ziph... but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon. Saul also and his men went to seek him. And they told David, wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul...

"And David went up from thence, and dwelt in strong holds at Engedi."—1 *Samuel* xxiii. 14, &c.

"And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail..."—1 *Samuel* xxv. 2, &c. (Read the history of Nabal, Abigail, and David, in the remainder of the chapter.)

"And the Ziphites came unto Saul... saying... Doth not David hide himself in the hill of Hachilah?... Then Saul arose, and went down to the wilderness of

Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph."—1 *Samuel* xxvi. 1. (For this second attempt of Saul to take David, and for the manner in which David spared Saul when in his power, see the whole chapter.)

Yutta, the ancient Juttah of the Old Testament, has the appearance (from a little distance) of a large Muhammedan town, on a low eminence, with trees around. "Our guide" (observes Mr. Robinson) "told us that there were here old foundations and walls."

Juttah was a city of the priests, and has been lost sight of since the days of Jerome. It is supposed by Reland (and there seems little reason to question the correctness of the suggestion) to have been the residence of Zacharias and Elizabeth, and the birth-place of John the Baptist.—(Luke i. 39.) See ROBINSON, vol. ii. p. 628.)

"The Hill of Zîf is a round eminence situated in the plain, a hundred feet or more in height . . . The proper ruins of the Ziph of the Old Testament lie about ten minutes east of this point, on a low hill or ridge between two small valleys, which commence here and run towards the Dead Sea. There is little to be seen except broken walls and foundations, most of them of unhewn stones, but indicating solidity, and covering a considerable tract of ground. In the middle is a low massive square building, constructed of squared stones, and vaulted within with pointed arches; showing that the place must have been inhabited long after the Muhammedan conquest. Cisterns also remain; and in the midst of the ruins is a narrow sloping passage cut down into the rock, terminating at a door with a subterranean chamber beyond, which may have served as a tomb, or more probably as a magazine . . .

"Ziph is mentioned by Jerome as existing in his day

eastward from Hebron. From that time to the present, there is no trace of the name in history.

"Mounting again . . . we proceeded upon the Hebron road towards Kurmul. (Carmel.) The region around, and especially upon our right, was the finest we had yet seen in the hill-country of Judah. (An) extensive plain or basin spread itself out in that direction[1] . . . at present covered with fine fields of wheat . . . We came to the ruins of Carmel, at twenty-five minutes past six, and were about to pitch our tent by the reservoir in the deep head of the valley, when an Arab peasant came and warned us against it, saying there were *wanderers* (robbers) round about; and inviting us to go on to Ma'în (Maon), to an encampment of peasants from Yutta (Juttah). This we consented to do, more for the sake of seeing the place and the people, than from any apprehension of danger . . . accordingly, we went on, and reached the place . . . (where) we encamped by a sheepfold near a cavern. It was now dark, and a strong chill wind was blowing from the west; so that we rejoiced in the protection of our tent, and enjoyed also the blazing fire of our Arabs beneath the shelter of a rock. A band of peasants from Yutta were here, keeping their flocks and dwelling in caves amid the ruins of Ma'în. (Maon.) They gathered around us, astonished at our appearance among them; but their shyness seemed rather to proceed from timidity, than from any disposition to be uncivil . . . and their distrust soon passed away. The hill of Maon rises gradually not less than some two hundred feet above the site of Carmel."

(Next morning) "we repaired to the top of the hill, from which there is an extensive prospect towards the north, and over the broad plain on the west. The sun rose in his strength, and poured a flood of golden light upon the plain and the hills beyond; so that every

[1] It must be remembered that Mr. Robinson was travelling *southwards*, from Ziph to Carmel. The plain was therefore on his right.

object was distinctly seen. The summit is crowned with ruins of no great extent: foundations of hewn stone; a square enclosure, the remains, probably, of a tower or small castle; and several cisterns. The view is fine, including on the east the region towards the Dead Sea, and extending on the north to . . . Hebron, which was distinctly seen in its valley . . .

"From Ma'în we could distinguish quite a number of places, several . . . of unquestionable antiquity. Ma'în is without doubt the Maon of Nabal. Here . . . we found ourselves surrounded by the towns of the mountains of Judah; and could enumerate before us not less than nine places still bearing apparently their ancient names: 'Maon, Carmel, and Ziph, and Juttah;' Jattir, Socoh, Anab, and Eshtemoa; 'and Kirjath-Arba, which is Hebron.' The feelings with which we looked abroad upon these ancient sites, most of which had hitherto remained unknown, were of themselves a sufficient reward for our whole journey . . .

"While we were taking our observations, many of the peasants gathered around us, and seemed gratified to hold our telescopes, and render other little services; although they wondered at our employment. The opinion was expressed among themselves, that we were each noting down his own estate in the lands around . . . These poor people, however, seemed well pleased at the idea of our coming to take possession; hoping in this way to be themselves freed from the oppression of Muslim misrule. We now returned on foot down the hill towards Carmel, leaving our animals to follow when loaded. Here are more extensive ruins than we yet had anywhere seen, unless perhaps at Bethel. On the way, about a quarter of a mile south of the castle, are the remains of a church standing quite alone. The whole length of the foundations is one hundred and fifty-six feet . . .

"The ruins of the town lie around the head and along the sides of a valley of some width and depth; the head of which forms a semicircular amphitheatre shut in by

rocks . . . The bottom of the amphitheatre is a beautiful grass-plat, with an artificial reservoir in the middle . . . the spring from which it is supplied is in the rocks . . . No water was now flowing down the valley . . . The ruins consist chiefly of the foundations and broken walls of dwellings and other edifices, scattered in every direction, and thrown together in mournful confusion and desolation. . . . (There) are the remains of a smaller church, surrounded by those of very many houses. Here is also an open passage, leading down into a narrow cavern apparently natural, which may have been used as a tomb or magazine, like the one we saw at Zîf.

"The castle is a remarkable ruin, standing on a swell of the ground in the midst of the town. (Beyond it rises a dark mountain-ridge) . . . The external wall is evidently ancient. Adjacent to the castle on the east was also a small church . . .

"There is no room for question that this is the Carmel of the mountains of Judah; where Saul set up the trophy of his victory over Amalek, and where Nabal was shearing his sheep when the affair took place between him and David, in which Abigail bore so conspicuous a part. No further mention of this Carmel occurs in the Scriptures; but Eusebius and Jerome describe it in their day as a village ten miles from Hebron . . . When and how Carmel became desolate, no record tells.

"We were here in the midst of scenes memorable of old for the adventures of David, during his wanderings in order to escape from the jealousy of Saul; and we did not fail to peruse here, and with the deepest interest, the chapters of Scripture which record the history of those wanderings and adventures.[1]

"Ziph and Maon gave their names to the desert on the east, as did also En-gedi;[2] and twice did the in-

[1] 1 Sam. xxiii. 13, seq.; xxiv. xxv. xxvi.

[2] So Ziph as a desert, 1 Sam. xxiii. 14, xxvi. 2; Maon as a desert, xxiii. 25; En-gedi as a desert, xxiv. 1.

habitants of Ziph attempt to betray the youthful outlaw to the vengeance of his persecutor.[1]

"At that time David and his men appear to have been very much in the condition of similar outlaws at the present day; for 'every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men.'[2] They lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others, and doing them good offices, probably in return for information and supplies obtained through them.[3] Hence, when Nabal held his annual sheep-shearing in Carmel, David felt himself entitled to share in the festival; and sent a message recounting his own services, and asking for a present; 'Wherefore let the young men find favour in thine eyes; for we come in a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.'[4] In all these particulars we were deeply struck with the truth and strength of the biblical descriptions of manners and customs, almost identically the same as they exist at the present day. On such a festive occasion near a town or village, even in our own time, an Arab sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message, both in form and substance, would be only the transcript of that of David."—ROBINSON'S *Researches*, vol. ii. pp. 190—201.

[1] 1 Sam. xxiii. 19, xxiv. 1.
[2] 1 Samuel xxii. 2. These were afterwards increased to six hundred xxiii. 13.
[3] Ibid. xxv. 7, 14—16.
[4] 1 Sam. xxv. 8, 9.

ADORAIM. (DÛRA.)

SCRIPTURE NOTICES.

"And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Bethlehem . . . and *Adoraim* . . . which are in Judah and Benjamin fenced cities. And he fortified the strong holds, and put captains in them . . . and in every several city he put shields and spears, and made them exceeding strong . . ."—2 *Chronicles*, xi. 5—12.

"The large village of Dûra (is) situated on the gradual eastern slope of a cultivated hill, (among the mountains of Judah,) with olive-groves and fields of grain all around . . . It is one of the largest in the district of Hebron, and is properly the chief place, being the residence of (an ancient and powerful family of Sheikhs) who formerly ruled over the villages."

(On the east of Dûra extends a fine plain.) "It was now covered with fields of wheat, which the peasants were busily engaged in reaping; the wheat harvest having just begun." (June 6th.)

"Although we saw no special traces of antiquity among the buildings in Dûra, yet the general aspect of the village and of the adjacent country testifies, that the place is one of long standing. There is indeed little reason to doubt of its being the Adoraim of the Old Testament, enumerated along with Hebron and Maresha as one of the cities fortified by Rehoboam."—Robinson's *Researches*, vol. iii. pp. 2, 4.

BEERSHEBA. (BÎR ES-SEBA'.)

SCRIPTURE NOTICES.

"And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto

Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba . . . And Abimelech said unto Abraham, What mean these seven ewe-lambs? . . . And he said, For these seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well. Wherefore he called that place Beer-sheba; (the well of the oath,) because there they sware both of them . . . And Abraham planted a grove (or, tree) in Beer-sheba, and called there on the name of the Lord, the everlasting God."—*Genesis* xxi. 14, 29, &c.

"So Abraham returned unto his young men; and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba."—*Genesis* xxii. 19.

"And (Isaac) went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee . . . And he builded an altar there; . . . and there Isaac's servants digged a well . . . and . . . (they) told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah: therefore the name of the city is Beer-sheba unto this day."—*Genesis* xxvi. 23, &c.

"And Jacob went out from Beer-sheba, and went towards Haran."—*Genesis* xxviii. 10.

"And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation . . . and I will also surely bring thee up again . . . And Jacob rose up from Beer-sheba."—*Genesis* xlvi. 1, &c.

"The king said to Joab . . . Go now through all the tribes of Israel, from Dan even to Beer-sheba, and num-

ber ye the people . . . And they went out to the south of Judah, even to Beer-sheba."—2 *Samuel* xxiv. 2, &c.

"And . . . Elijah arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die . . . And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again."—1 *Kings* xix. 3, &c.

"But seek not Bethel, nor enter into Gilgal, and pass not to Beer-sheba."—*Amos* v. 5.

"They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and the manner of Beer-sheba liveth; even they shall fall, and never rise up again." —*Amos* viii. 14.

[Josh. xv. 28, xix. 2; 1 Sam. viii. 2; 2 Sam. xvii. 11; 2 Kings xxiii. 8; 1 Chron. xxi. 2; 2 Chron. xix. 4, xxx. 5.]

Travelling from Akabah to Jerusalem, Dr. Robinson writes,—"Our path led for a time over sandy hills, sprinkled with herbs and shrubs, but with little grass. The shrubs which we had met with throughout the desert still continued. One of the principal of these is the retem, a species of the broom plant, (with small whitish variegated blossoms.[1]) This is the largest and most conspicuous shrub of these deserts, growing thickly in the water-courses and valleys. Our Arabs always selected the place of encampment (if possible) in a spot where it grew, in order to be sheltered by it at night from the wind; and during the day, when they often went on in advance of the camels, we found them not

[1] It is this shrub, the Hebrew name of which is wrongly translated *juniper*. The roots are very bitter, and are regarded by the Arabs as yielding the best charcoal. This illustrates Job xxx. 4, and Psalm cxx. 4. —See ROBINSON, vol. i. pp. 124, 299.

unfrequently sitting or sleeping under a bush of retem, to protect them from the sun. It was in this very desert, a day's journey from Beersheba, that the prophet Elijah lay down and slept beneath the same shrub." (This was between nine and ten in the morning; afterwards, having travelled among hills of moderate height, the loose sand of the desert having ceased, and grass appearing,)—"We now," (writes Dr. Robinson,) "began gradually to ascend others higher, but of the same general character. The herbs of the desert began to disappear, and the hills were thinly covered with grass, now dry and parched. The ascent was long and gradual. We reached the top at a quarter-past one o'clock; and looked out before us over a broad lower tract; beyond which our eyes were greeted with the first sight of the mountains of Judah, south of Hebron, which skirted the open country, and bounded the horizon in the east and north-east. We now felt that the desert was at an end. Descending gradually, we came out at two o'clock upon an open undulating country; the shrubs ceased, or nearly so; green grass was seen along the lesser watercourses, and almost greensward: while the gentle hills, covered in ordinary seasons with grass and rich pastures, were now burnt over with drought. Arabs were pasturing their camels in various parts, but no trace of dwellings was anywhere visible. In three quarters of an hour, we reached . . . a wide watercourse, or bed of a torrent . . . Upon its northern side, close upon the bank, are two deep wells, still called Bîr-es-Seba, the ancient Beer-sheba. We had entered the borders of Palestine!

"These wells are some distance apart; they are circular, and stoned up very neatly with solid masonry . . . The larger one is twelve and a half feet in diameter, and forty-four and a half feet deep to the surface of the water; sixteen feet of which at the bottom is excavated in the solid rock . . . The water in both (wells) is pure and sweet, and in great abundance; the finest, indeed

we had found since leaving Sinai. Both wells are surrounded with drinking-troughs of stone for camels and flocks; such as were doubtless used of old for the flocks which then fed on the adjacent hills. The curb-stones were deeply worn by the friction of the ropes in drawing up water by hand.

"The Hebrew name Beer-sheba signifies 'Well of the Oath,' or, as some suppose, 'Well of the Seven,' referring to the seven lambs which Abraham gave to Abimelech in token of the oath between them."[1] "The Arabic name Bîr-es-Seba signifies 'Well of the Seven,' and also 'Well of the Lion.'

"We had heard of no ruins here, and hardly expected to find any, for none were visible from the wells; yet we did not wish to leave so important a spot without due examination. Ascending the low hills, north of the wells, we found them covered with the ruins of former habitations, the foundations of which are still distinctly to be traced, although scarcely one stone remains upon another. The houses appear not to have stood compactly, but scattered over several little hills, and in the hollows between. They seem to have been built chiefly of round stones, though some of the stones are squared and some hewn. It was probably only a small straggling city. This very expression I wrote in pencil on the spot; and was afterwards gratified to find that Eusebius and Jerome both describe it only as a 'large village.'... We could find no special traces of churches or other public buildings; although one or two larger heaps of stones may probably have been such edifices. These ruins are spread over a space half a mile in length, along the northern side of the watercourse, and extending back about a quarter of a mile. Fragments of pottery are scattered over the whole. On the south side of the watercourse is a long wall of hewn stone under the bank ... apparently intended to protect ... (it) from being washed away by the torrent. Probably gardens, or some

[1] See Gen. xxi. 28—32.

important building, may have been situated on the bank above, of which there is now no trace. On the same side are several heaps of stone, and the ground is also strewed with small fragments of pottery.

"Here, then, is the place where the patriarchs Abraham, Isaac, and Jacob often dwelt! Here Abraham dug perhaps this very well; and journeyed from hence with Isaac to Mount Moriah, to offer him up there in sacrifice. From this place Jacob fled to Padan-Aram, after acquiring the birthright and blessing belonging to his brother; and here too he sacrificed to the Lord on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine Proper, which extended from Dan to Beer-sheba. Over these swelling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats.

"Beer-sheba is last mentioned in the Old Testament, as one of the places to which the Jews returned after the exile.[1]

"The name does not occur in the New Testament, nor is it referred to as then existing by any writer earlier than Eusebius and Jerome in the 4th century. They describe it as a large village with a Roman garrison. It is found as an episcopal city in the early (Church records) . . . but none of its bishops are anywhere mentioned. Its site was in like manner long forgotten. About the middle of the 14th century . . . it was uninhabited, but some of the churches were still standing. From this time onward for five centuries, it has again remained until this day apparently unvisited and unknown . . . We remained nearly an hour upon this interesting spot, where all that is now to be seen lies within a very narrow compass.

[1] Nehemiah xi. 27, 30.

"Meanwhile several flocks of goats came up for water, or perhaps because their keepers wished to get a nearer view of the strangers.

"We set off again on a course N.E., the path gradually ascending over an open tract, which in ordinary seasons must be a fine grazing country; not a precipice, not a tree was to be seen; nothing but grassy hills . . ." —ROBINSON'S *Researches*, vol. i. pp. 299—304.

CHAPTER V.

LAND OF THE PHILISTINES.

PHILISTIA, OR PALESTINA—GAZA—ASKELON—ASHDOD—GATH—EKRON.

PHILISTIA, OR PALESTINA, LAND OF THE PHILISTINES.

SCRIPTURE NOTICES.

"And Abraham sojourned in the Philistines' land many days."—*Genesis* xxi. 34. (See ver. 32. See in preceding verses the account of Abraham's covenant with Abimelech at Beersheba.)

"And Isaac went unto Abimelech, king of the Philistines, unto Gerar . . . and the man waxed great . . . and the Philistines envied him."—*Genesis* xxvi. 1, &c.

"And it came to pass when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about through the way of the wilderness of the Red Sea."—*Exodus* xiii. 17, 18.

". . . Sorrow shall take hold on the inhabitants of Palestina."—*Exodus* xv. 14.

"And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee."—*Exodus* xxiii. 31.

"Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in

years, and there remaineth yet very much land to be possessed. This is the land that yet remaineth; all the borders of the Philistines, and all Geshuri, from Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite; five lords of the Philistines; the Gazathites, and the Ashnothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites . . ."—*Joshua* xiii. 1—3.

"Now these are the nations which the Lord left, to prove Israel by them; even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof; namely, five lords of the Philistines, (&c.;) and they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord . . ."—*Judges* iii. 1—4.

"Over Philistia will I triumph."—*Psalm* cviii. 9. (lx. 8.)

"Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken . . . thou, whole Palestina, art dissolved."—*Isaiah* xiv. 29, 31.

"Thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and . . . all the kings of the land of the Philistines, and Ashkelon, and . . . Ekron, and the remnant of Ashdod . . . and it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts, Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished . . . saith the Lord of Hosts."—*Jeremiah* xxv. 15, &c.

". . . The Lord will spoil the Philistines, the remnant of the country of Caphtor."—*Jeremiah* lxvii. 4.

". . . Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coasts."—*Ezekiel* xxv. 16.

". . . The remnant of the Philistines shall perish, saith the Lord God."—*Amos* i. 8.

". . . Have not I brought up . . . the Philistines from Caphtor?"—*Amos* ix. 7.

"Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks."—*Zephaniah* ii. 5.

[2 Kings viii. 2; 1 Chron. i. 12; 2 Chron. xxvi. 6; Isa. ii. 6; Ezek. xvi. 27, 57; Obad. 19; Ps. lxxxvii. 4.]

The country of the Philistines was a narrow strip of land, lying on the coast of the Mediterranean Sea, west and south-west of Judæa. The Philistines, or Cherethims, came from the country of Caphtor, the grandson of Ham. Their language was but little different from that of the Hebrews. In the time of Abraham the Philistines were a powerful people, and were governed by lords or kings. Abraham appears to have sojourned long with them, and to have been generously treated. In the time of Joshua, the land of the Philistines was divided into five lordships, called from the chief towns, Gaza, Ashdod, Askelon, Gath, and Ekron.[1] Gaza, Askelon, and Ekron were taken from the Philistines by Judah, but soon reverted to their former masters. When the Israelites were on their way to the promised land, it is recorded that "God led them not through the way of the Philistines, although that was near; for God said, Lest per-

[1] Judges i. 18.

adventure the people repent, when they see war, and they return to Egypt." The Philistines, however, are not numbered among the nations devoted to extermination, probably because they were not of the cursed seed of Canaan. They were left, we are told, to teach Israel war, and for a trial of the faithfulness and obedience of the chosen people, whom, for their sins and idolatry, they were often permitted to chastise.[1] Indeed the Philistines became the most determined and constant enemies of the Israelites, and the details of their wars with them occupy a considerable portion of the history of those times.[2] But they did not go unpunished for the oppressions and injuries they inflicted upon God's people, nor for their own hateful idolatry. Many were the predictions spoken against them by the mouth of the prophets, and were we to seek for a brief yet perfect and striking view of the present state of Philistia, we could not find it expressed more truly and forcibly than in the very words spoken *as prophecy five hundred years before the coming of Jesus Christ* . . . "Thou, whole Palestina, *art dissolved!*" Chaldeans and Persians, Macedonians, Syrians, Egyptians, and Jews, have, in turns, triumphed over and spoiled it. The land of the Philistines abounds in *ruins*, and both the villages and their inhabitants are poor and wretched. The land is *destroyed.*

Mr. Volney, in his "Travels," observes, that in the plain between Ramleh and Gaza, (along the sea-coast,) "the houses, on a nearer view, are only so many *huts*, sometimes detached, at others ranged in the form of cells, around a *court*-yard, enclosed by a mud wall. (The houses themselves are) badly built of dried mud. In winter, they *and their cattle may be said to live together*, the part of the dwelling allotted to themselves being only raised two feet above that in which they lodge their beasts. Except the environs of these vil-

[1] Judges x. 6, 7; 2 Chron. xxi. 16, xxviii. 18.
[2] See the books of Judges and Samuel in particular.

lages, all the *rest* of the country is a *desert*, and abandoned to the Bedouin Arabs, who feed their flocks on it."

Little did the unbeliever who wrote this think, as he did so, that he was employing his pen in witnessing to the truth of Him whose being he so impiously denied! "The remnant of the Philistines shall perish, saith the Lord God. The *sea-coasts* shall be *dwellings*, and *cottages* for *shepherds*, and *folds* for *flocks*."

The prophecy of Isaiah seems to promise the land of Philistia to the chosen people; for, when predicting their future rest and glory, he specially notices the *subjection* of the *Philistines* as *servants* to them. "*They shall fly upon the shoulders of the Philistines toward the west;*" in other words, they shall possess the land of the Philistines; and again Zephaniah, after foretelling the ruin of the sea-coast, continues, "*and the coast shall be for the remnant of the house of Judah;* they shall feed thereupon; in the houses of Askelon shall they lie down in the evening, for the Lord their God shall visit them, and turn away their captivity."[1]

GAZA, OR AZZAH. (GHŬZZEH.)

SCRIPTURE NOTICES.

"THEN went Samson to Gaza . . . and it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron . . . But the Philistines

[1] Isaiah xi. 14; Zeph. ii. 7.

took (Samson), and put out his eyes, and brought him down to Gaza; and bound him with fetters of brass; and he did grind in the prison-house . . . Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand . . . And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house . . . and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there: and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might, and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."—*Judges* xvi. 1—3, 21, &c.

"The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza . . . Baldness is come upon Gaza."—*Jeremiah* xlvii. 1, 5.

"Thus saith the Lord, for three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: but I will send

a fire on the wall of Gaza, which shall devour the palaces thereof."—*Amos* i. 6.

"Gaza shall be forsaken."—*Zeph.* ii. 4.

". . . The king shall perish from Gaza . . ."—*Zech.* ix. 5.

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert."—*Acts* viii. 26.

[Gen. x. 19; Deut. ii. 23; Josh. x. 41, xi. 22, xiii. 3, xv. 47; Judges i. 18, vi. 4; 1 Sam. vi. 17; 1 Kings iv. 24; 2 Kings xviii. 8.]

"Gaza is among the earliest of the Canaanitish cities mentioned in the Old Testament; and became afterwards celebrated as one of the five cities of the five lords of the Philistines. Joshua extended his conquests to Gaza, but did not vanquish this remarkable people; and although the tribe of Judah, to whose lot it fell, subdued the city, yet they appear to have held it but a short time; and the lords of the Philistines soon not only regained possession of their own territory, but also increased in strength, and at length extended their jurisdiction in turn over the Israelites. After forty years of oppression, Samson appeared as the champion and avenger of his people; and Gaza becomes renowned as the scene of his later deeds and of his fall. Here, too, he drew down upon himself and the assembled multitude the temple of Dagon; so that 'the dead which he slew at his death, were more than they which he slew in his life.' After continual wars under the Judges, and with Saul and David, the Philistines appear to have been subdued by the latter, and Gaza became the border of Solomon's kingdom on this side. Yet they gave trouble to the following Jewish kings; and Hezekiah at length smote them unto the borders of Gaza.

"The situation of Gaza, on the great route of the military expeditions, which the monarchs of Egypt, and

those of Syria and the East, afterwards undertook against the dominions of each other, necessarily exposed it to the calamities of war, and to frequent change of masters. To the Egyptians, Gaza 'the Strong' was the key of Palestine and Syria; and no conqueror could well pass by, until this city had submitted to his power. Thus one of the Pharaohs (probably Necho) subdued it in the time of Jeremiah; and Cambyses, during his expedition to Egypt, is reported to have deposited here his treasures. Gaza opposed itself for five months to the progress of Alexander the Great; but was finally taken by storm, its brave defenders slaughtered at their posts, their wives and children sold as slaves, and the city repeopled with inhabitants drawn from the surrounding country." Gaza continued after this to be a place of strength, experiencing many reverses, and frequently all but destroyed.

"A Christian church appears to have been early planted at Gaza; its bishop, Silvanus, is mentioned by Eusebius as a martyr under Diocletian, about A.D. 285 . . . Yet the city still retained in a great degree its devotion to idolatry; and in the beginning of the fifth century not less than eight public temples dedicated to the worship of the heathen gods still existed there. By the influence of Eudoxia, wife of the Emperor Arcadius, the Bishop Porphyrius was invested with authority to demolish these temples; and was furnished with means to erect a Christian church, which was dedicated in A.D. 406, and named after the empress." This may probably have been the great church now converted into a mosque, which Dr. Robinson visited when at Gaza. "Eusebius and Jerome speak of Gaza in their day as an important city. About the end of the sixth, or the beginning of the seventh century, Gaza was visited by Antoninus Martyr, who describes it as 'splendid and delicious,' and its inhabitants as 'noble, liberal, and friendly to strangers.' Such was Christian Gaza . . . It fell into the hands of the first Muham-

medan Khalif, after a decisive battle with the Roman armies;" from this time we hear little more of Gaza until the time of the crusades. It had suffered greatly in many different wars, and the Crusaders found it deserted, and its ruins spread out over the hill and the adjacent plain, like the city of the present day. Though afterwards again inhabited, and in 1483 described as *populous*, the ancient renown of Gaza appears never to have been regained, and at the present day all vestiges of its ancient strength have disappeared.—See ROBINSON'S *Researches*, vol. ii. pp. 378—383.

GAZA.

Dr. Robinson gives the following account of his journey across the plain to Gaza from the hill and village of Tell es-Sâfieh, about midway between Ekron and Eleutheropolis. "Leaving Tell es-Sâfieh," he

writes, "we descended the western side of the hill into the wide plain. The morning was bright and balmy; and the scene was enlivened by large herds of cattle and flocks of sheep and goats, going forth in various directions to pasture. Our road lay obliquely across the plain, on a general course W.S.W. . . . This is a beautiful and fertile tract of country; for a time almost perfectly level; and after a short distance almost without a stone. The soil is a light brown loam. The barley-harvest was now mostly over. The peasants were in full activity in the beginning of the wheat-harvest; and the fields full of reapers, and the threshing floors around the villages presented a lively scene. A large part of the plain, so far as it was tilled, was covered with grain already ripe. Some tracts were sown with millet, now a few weeks above the ground, and yielding a delightful refreshment to the eye by its beautiful green. We saw one field of cotton. The crops were good; *yet hardly one-half of the plain was under cultivation* . . .

"(We came to the village of Sŭmmeil) on an elevation in the plain. Here is a large public well at the foot of the hillock; it measured one hundred and ten feet deep to the surface of the water, and eleven feet in diameter; the walls being circular, and composed of hewn stones of good masonry. Women were drawing water from the well by a rope passing over a pulley, which they hauled up by running off with it a great distance into the field, in the manner of sailors . . . From here Esdûd (Ashdod) was pointed out to us, upon a low round eminence, with trees thick around it like a wood, probably olives; the distance was said to be three hours. Askelon was said also to be only three hours distant; but was probably not less than four or five; the Arabs generally specifying distances by time very loosely . . .

"In about half an hour (after leaving Sŭmmeil) we passed . . . the first village we had yet seen in

Palestine not built of stone. The materials of the houses are here unburnt bricks; and such continued to be the case all the way to Gaza, and is so elsewhere throughout the plain. The bricks are formed from the common loam of the soil, with straw intermixed to bind the mass together as in Egypt; they are of very large size, and are merely dried in the sun. Many of them, newly made, were laid in rows along the ground, in the process of drying . . .

"The country now became more undulating; low ridges or swells ran from south to north, but the general character of the soil did not change . . . The white sand-hills which here skirt the shore of the Mediterranean began soon to appear . . . We reached (the village of Bureir) . . . and rested for more than an hour and a half under the shade of a spreading tree. This is a flourishing village, forming a sort of central point in the plain. There is a large public well, at which camels were drawing water by means of a . . . water-wheel with jars, as in Egypt; the first machinery we had yet seen in Palestine. Flocks and herds were collected around the well; the troughs for which were partly laid up in front with ancient marble columns. Here were also several palm-trees; and the whole scene was animated and pleasing. Setting off from Bureir . . . we at first took a wrong road . . . and were . . . compelled to pick our way through the fields to the Gaza road . . . (and) we passed (a little village where) the peasants were winnowing barley by throwing it up into the air with a wooden fork . . . We came to the village Beit Hŭnûn on our right, in a low rich tract of the plain. Here, as elsewhere, all were busy with the wheat-harvest; the reapers were in the fields; donkeys and camels were moving homewards with their high loads of sheaves; while on the threshing-floors near the village I counted not less than thirty gangs of cattle, occupied in treading out the grain, with many camels and donkeys standing idle around. The whole village seemed

at work, and presented a busy scene. Not far beyond this village, we came upon the immense olive-groves which stretch far to the north of Gaza . . . We fell into the Yâfa road, at the line of hills which bounds the plain on the west, towards the coast. The road here crosses these hills at a low spot or gap, and continues along their western side . . . having on the right a tract of drifts and hills of white sand, extending to the sea, here an hour distant. These sands seem only to need water in order to become fertile; even now they are studded with trees and bushes like hedges; apparently from the effect of the rains alone. For the whole distance from the gap of the hills to Gaza, the road passes through a vast grove of olive-trees, not only very numerous, but very large and productive. Many of them are upon the sands. It is said to be the largest olive-grove in Palestine . . . We pitched our tent among these trees, ten minutes from the entrance of Gaza, just at the edge of the gardens on the north of the city . . . The next day, being Sunday, we remained encamped, and enjoyed a quiet day of rest . . ."

Of the city itself, Dr. Robinson writes: "Gaza, in Arabic Ghûzzeh, is situated on a low round hill of considerable extent, not elevated more than fifty or sixty feet above the plain ground. This hill may be regarded as the nucleus of the city; although only the southern half is now covered with houses. Most of these are of stone, and especially all such as belong to the government. But the greater part of the modern city has sprung up on the plain below, a sort of suburbs, stretching far out on the eastern and northern sides. These suburbs appear to be thickly populated; the houses are numerous and wholly built of mud or unburnt bricks, like the villages we had passed on the great plain.

"The ancient city of Gaza, renowned as *the strong*, lay obviously chiefly on the hill. The present town has no gates, being like an open village; yet the places of the former ones remain, and are pointed out around

the hill. One of these, at the foot of the slope on the south-east, is shown as the gate whose doors and bars were carried off by Samson; and just by it is a mukâm in his honour, which the Muslims pretend is also his tomb . . . Indeed, all vestiges of the ancient walls and ancient strength of Gaza have disappeared; and nothing remains to mark its former extent, except the bounds of the hill itself on which it stood. Even the traces of its former existence, its vestiges of antiquity, are very rare; consisting of occasional columns of marble or grey granite, scattered in the streets and gardens, or used as thresholds at the gates and doors of houses, or laid upon the front of watering troughs. One fine Corinthian capital of white marble lies inverted in the middle of a street running from north to south along the eastern foot of the hill.

"Gaza is said to be an hour distant from the sea, which is not here visible. Between the city and the shore are the hills and tracts of sand already mentioned, on which are scattered a few trees and hedges. Around the city on the south, east, and north, are numerous gardens hedged with prickly pear, which forms an impenetrable barrier. The soil of these is exceedingly rich and productive. Apricots and mulberries were already ripe; the former delicious and abundant. Many palm trees are scattered around the city, though they form no grove as in Egypt; while beyond the gardens, towards the north, lies the extensive olive-grove through which we had passed. There are two pools of water, one on the north and the other south of the city; but they seemed to contain merely stagnant rain water, of which no use was made. The public cemeteries lie straggling and scattered in all directions, mingling with the houses on the hill and along the roads in the plain. Towards the east, the view is shut in by the line of hills we had crossed . . . The population of Gaza has usually been rated as much too low as that of Jerusalem has been over-estimated. (It consists, probably,) of not less

than fifteen, or perhaps sixteen thousand souls, and makes Gaza larger than Jerusalem; a fact which is also confirmed by its greater extent of crowded dwellings. There were said to be fifty-seven resident Christian families; but their number is increased by transient sojourners.

"We heard nothing of the port of Gaza, nor did we learn whether it is now visited by vessels. Gaza itself has no more the appearance of a maritime city than Jerusalem. Yet it certainly might be a place of considerable commerce. The fertile soil produces, in abundance, grains and fruits of every kind and of the finest quality. Volney speaks here of manufactures of soap, and also of cotton for the supply of the neighbouring Bedawîn. The position of Gaza on the route of the great caravans, which, in all ages, have passed between Egypt and Syria, is favourable to its commerce and prosperity; both as affording a means of constant communication with both countries, and also from the opportunity of furnishing supplies to the caravans in passing. Those travelling towards Egypt naturally lay in here a stock of provisions and necessaries for the desert; while those coming from Egypt, arrive at Gaza exhausted, and must, of course, supply themselves anew . . . The bazaars (shops or markets) in Gaza seemed well supplied with wares; far better, indeed, than those of Jerusalem." —ROBINSON'S *Researches*, vol. ii. pp. 367—378.

"We remarked," observe Captains Irby and Mangles, "that the inhabitants here were cleaner and better looking, the women being dressed in a white or blue shirt, and a white shawl thrown loosely over the head, with which those who have no other veil, cover their faces occasionally."—*Travels*, p. 178.

ASKELON, ASHKELON, OR ASCALON (ʿASKŬLÂN).

SCRIPTURE NOTICES.

"AND the Spirit of the Lord came upon (Samson), and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle . . ."—*Judges* xiv. 19.

"Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? O, thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it."—*Jeremiah* xlvii. 5.

"And I will cut off . . . him that holdeth the sceptre, from Ashkelon."—*Amos* i. 8.

"Ashkelon (shall be) a desolation."—*Zeph.* ii. 4.

"Ashkelon shall see it, and fear . . . Ashkelon shall not be inhabited."—*Zechariah* ix. 5.

[Josh. xiii. 3; Judges i. 18; 1 Sam. vi. 17; 2 Sam. i. 20; Jer. xxv. 20; Zeph. ii. 7.]

Askelon, the birth-place of Herod the Great,[1] was considered to be the most impregnable of any of the towns on the Philistine coast. Owing to this circumstance, and also to its position on the frontier of Canaan, it was much contended for by those who would become

[1] Herod the Great is said to have served as a priest in the temple of Apollo at Askelon. Semiramis was born at Askelon, and the fable concerning her was, that being deserted by her parent, she was nourished by doves, who brought her milk from the shepherds' tents. In memory of this, when raised to the throne of Assyria, she took the name of Semiramis, signifying a dove, and the figure of that bird was afterwards borne in the Babylonish standard—a circumstance which may explain the words of the prophet, when he announces the desolation of Judah, and warns the people to *flee from the sword of the dove*.—See *Jolliffe's Letters from Palestine*, vol. i. p. 226.

masters of the surrounding country, and was the scene of fierce battles. Gibbon informs us, that while Richard the First was pushing his conquests in Palestine, when he led the Crusaders to the recovery of the sea-coast,

ASKELON.

his progress was so irresistible, that it was only by demolishing the walls and buildings of Askelon, that Saladin could prevent him from occupying an important fortress on the confines of Egypt. Richard surrounded it with a new wall, and adorned it with many stately edifices—but it sustained so many reverses, and suffered so severely from repeated attacks during the wars of that period, that its ruin was at last sealed, and it never rose again to any thing like fame. In the seventeenth century, the city, whose name had been known in every land in Europe, was styled "a place of no note." Now it is a scene of *utter desolation.*

Dr. Robinson did not himself visit Askelon. He has the following observation respecting it. "The situation is described as strong; the thick walls, flanked with towers, were built on the top of a ridge of rock that encircles the town, and terminates at each end in the sea. The ground within sinks in the manner of an amphitheatre. The distance from Gaza is about five hours. My companion, Mr. Smith, passed by way of Askelon, in February, 1827, and describes it as one of the most mournful scenes of utter desolation he had ever beheld."—Vol. ii. p. 369, note.

"The ruins of Ascalon," writes Mr. Jolliffe, "rise immediately from the beach, and comprehend a circuit of several miles . . . Though formerly one of the principal maritime towns in Philistia, there is not the smallest vestige of any port; but the situation is commanding, and the place seems capable of being strongly fortified. It was constituted an episcopal see in the first ages of Christianity, and at the period of the Crusades was enriched by many sumptuous buildings; but these have long since been totally demolished; the Turk and Saracen are alike regardless of ancient magnificence—each being far less intent on those arts which adorn and embellish life, than on those which extend the horrors and multiply the means of death.

"The walls, close to the beach, have, by some convulsion, been so reversed, that broken pillars, intermixed with large masses of compact stone-work, are thrown into a horizontal position, where they appear like the integral parts of a temple; the masonry is rude, and the materials not of a very durable nature; the cement was worked up with shells, and appears at many places to have formed nearly one-half of the solid structure. Near the central part of the city, there are many mutilated shafts of columns, chiefly of the grey granite; but there are some of a coarse marble, and we observed one or two of very beautiful porphyry. But amidst this scene of desolation, *the most extensive and complete which*

I had ever witnessed excepting Nicopolis, there is neither base nor capital in such condition as to enable the inquirer satisfactorily to determine to what order it belonged; the only specimen we could find that had escaped total defacement, seemed to be an imperfect imitation of the Corinthian. This solitary relic was lying near a heap of rubbish, thrown out about eighteen months since, by some workmen of the Pasha, who employed several of his people on the spot to assist the researches of an English lady of rank. Their labours did not terminate in any discovery of much importance, having, in fact, produced nothing beyond the disclosure of a single apartment, which seems to have been a gallery appertaining to a spacious bath,—at least it resembles such in the baths of Caracalla at Rome: it was arched, but without any peculiar ornament, and is at present several feet below the surface."—*Jolliffe's Letters from Palestine and Egypt*, vol. i. pp. 222—224.

We are told that Askelon was celebrated for the excellence of its wines.

ASHDOD, OR AZOTUS. (ESDÛD.)

SCRIPTURE NOTICES.

"And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold: only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor

any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. But the hand of the Lord was heavy upon them of Ashdod; and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our God. They sent, therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel?"—1 *Samuel* v. 1, &c.

"But it came to pass, that when . . . the Ashdodites heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired . . . to come and to fight against Jerusalem, and to hinder it."—*Nehemiah* iv. 7.

"In those days also saw I Jews that had married wives of Ashdod . . . and their children spake half in the speech of Ashdod, and could not speak in the Jews' language . . . and I contended with them, and cursed them, and smote certain of them, and plucked off their hair."—*Nehemiah* xiii. 23.

". . . Tartan[1] came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it."—*Isaiah* xx. 1.

". . . I will cut off the inhabitant from Ashdod . . ." —*Amos* i. 8.

". . . They shall drive out Ashdod at the noon-day." —*Zephaniah* ii. 4.

"And a bastard shall dwell in Ashdod; and I will cut off the pride of the Philistines."—*Zechariah* ix. 6.

"But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cæsarea."—*Acts* viii. 40.

[Josh. xi. 22, xiii. 3, xv. 46; 1 Sam. vi. 17; 2 Chron. xxvi. 6; Jer. xxv. 20; Amos iii. 9.]

[1] Tartan was one of the generals of Sennacherib, who is probably here meant by *Sargon*.

The city of Ashdod, or Azotus, is celebrated in history as having withstood the longest siege upon record, Psammetticus, king of Egypt, having taken it after twenty-nine years. Ashdod, being a frontier town, was a desirable acquisition either for Egypt or Assyria, and was frequently besieged by the kings of those countries. It was reckoned a place of great trade and importance. In it was the temple of Dagon, whose image fell prostrate before the ark of the true God.

Of its former importance scarce a memorial remains. It is now an inconsiderable place, having two small gates, and in its centre a mosque with a beautiful minaret. The present village stands on a low round grassy hill, surrounded by trees. It is called Esdûd, or Asdoud.

"Near Asdoud," write Captains Irby and Mangles, "is an antique building in the form of an open square, which we at first took to be Roman; but as the Turkish khans for the accommodation of caravans and travellers are built much in the same manner, we are rather inclined to believe it to be a very ancient khan . . . The enclosed court is entered by an arched passage, within which, on each side, are piazzas, formed of five arches, two on each side of a larger one in the centre. On each side of the south entrance are chambers; on the right, steps to ascend to the top of the building. The chamber on the left has evidently been used as a primitive christian chapel, as appears by an altar and a cross; and there is an inscription, in some eastern language, over the door. There are other arches in ruins, partly buried, closer to the village, and a marble fragment, which would appear to have once formed the capital of a Corinthian column. The natives of this place flocked round us in numbers, looking at us with wonder and astonishment, as well as (at) every thing belonging to us; after we thought they had sufficiently surveyed us, we begged them to retire. They showed no incivility, but said they came to look at us, because

it seldom happened that Europeans arrived near this village. Some women came also, with a sick young man, apparently in a consumption, asking medical advice; we assured them we were not doctors, which they did not believe; and we luckily recollected that our Maltese interpreter had some balsam of Mecca, which the friars say is an antidote for all distempers. We gave them some accordingly, which appeared to excite much gratitude. They, however, soon returned to beg some of our hair, saying, that the smoke of christian hair, burnt while the medicine was warming, would ensure a cure of the disorder. We could not help laughing at their superstition, but they continued to entreat us; for my part, I had little to spare, and Irby did not seem inclined to give any of his. Seeing we were averse to this latter remedy, they at length retired, and brought us some honey and bread by way of return; this we offered to pay for, but they would not accept any thing."—*Irby and Mangles*, pp. 179—181.

We are told that the ruins of Ashdod are now remarkable for scorpions.

GATH.

SCRIPTURE NOTICES.

"And they carried the ark of the God of Israel about (unto Gath).—1 *Samuel* v. 8.

"And there went out a champion out of the camp of the Philistines, named Goliath, of Gath. . ."—1 *Samuel* xvii. 4.

"And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath."—1 *Samuel* xxi. 10.

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."—2 *Samuel* i. 20.

"Then Hazael king of Syria went up, and fought against Gath, and took it; and Hazael set his face to go up to Jerusalem."—2 *Kings* xii. 17.

"Now . . . David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines."—1 *Chronicles* xviii. 1.

"And Rehoboam . . . built cities for defence in Judah . . . He built even . . . Gath," &c.—2 *Chronicles* vi. 5, 8.

"And (Uzziah) went forth, and warred against the Philistines, and brake down the wall of Gath . . ."—2 *Chronicles* xxvi. 6.

[Josh. xi. 22, xiii. 3; 1 Sam. vi. 17; 2 Sam. x. 18, xxi. 20, 22; 1 Kings ii. 39; 1 Chron. vii. 21, viii. 13; Amos vi. 2; Mic. i. 10.]

Gath was one of the five cities of the Philistines, whither the ark was carried from Ashdod; it is also celebrated as the residence of Goliath, and was afterwards fortified by Rehoboam. It appears early to have been destroyed, or at least to have lost its importance; the prophet Amos alludes to such an event, and Gath is not enumerated by the later prophets along with the other four cities of the Philistines. (From the times of Eusebius and Jerome) "*no mention of Gath orits position occurs in history, or in the accounts of Palestine; and we sought in vain for any present trace of the name throughout the whole region.*"

Dr. Robinson adds, that he had purposely visited two villages which were much spoken of, because he "thought perhaps traces of antiquity might be found there, from which at least a presumption might be drawn as to the site of Gath. But we found nothing to authorize *even the slightest conjecture*" . . . "*ancient Gath, for aught we know, is swept from the face of the earth.*" —ROBINSON'S *Researches*, vol. ii. pp. 420—422.

EKRON. ('AKIR.)

SCRIPTURE NOTICES.

"THEREFORE they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel . . . for there was a deadly destruction throughout all the city; the hand of God was very heavy there."—1 *Samuel* v. 10, 11.

"And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath . . ."—1 *Samuel* vii. 14.

". . . And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron; and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron."—1 *Samuel* xvii. 51, 52.

"And Ahaziah . . . was sick: and he sent messengers, and said unto them, Go, inquire of Baal-Zebub the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a god in Israel, that ye go to inquire of Baal-Zebub the god of Ekron? Now, therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die."—2 *Kings* i. 2, 3. (See whole chapter.)

". . . And I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord."—*Amos* i. 8.

". . . Ekron shall be rooted up."—*Zephaniah* ii. 4.

"Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed."—*Zechariah* ix. (7).

[Josh. xiii. 3, xv. 11, 45; Judges i. 18; Jer. xx. 20.]

"We left the site of 'Ain Shems (Bethshemesh) at 7h 10′, (and) . . . reached 'Akir at 11 o'clock. As we drew near, the path led through well-tilled gardens and fields of the richest soil . . . covered with vegetables and fruits of great variety and high perfection . . . We made a mid-day halt of several hours, beneath some trees fully exposed to the wind, on the north of the village. Our fears of a day of oppressive heat were more than verified. There was a slight haze before the sun; and the wind was blowing strongly from the north-west directly from the adjacent sea; yet it seemed charged with a glow as if it came from a scorched desert . . .

"'Akir . . . is of considerable size; but in the village itself we could perceive nothing to distinguish it from other modern villages of the plain. Like them it is built of unburnt bricks or mud, and exhibits to the eye of the traveller no marks of antiquity . . . (This) may be accounted for by the circumstance, that probably the ancient town, like the modern villages of the plain, and like much of the present Gaza, was built only of unburnt bricks. Ashdod has in like manner no remains of antiquity; and ancient Gath, for aught we know, is swept from the face of the earth . . .

"There seems no reason for doubt, that 'Akir answers to the ancient Ekron . . . The position corresponds to all we know of Ekron. That city was the northernmost of the five cities of the lords of the Philistines; and was situated upon the northern border of Judah; while the other four cities lay within the territory of that tribe.[1]

[1] Josh. xiii. 3, xv. 11, 47.

The ancient Ekron was at first assigned to Judah, as upon its border; but was afterwards apparently given to Dan, though conquered by Judah.[1] It afterwards became remarkable in connexion with the capture of the ark by the Philistines, which was sent back from Ekron upon a new cart drawn by two milch-kine; and these being left to their own course took the 'straight way' to Bethshemesh, the nearest point of entrance to the mountains of Judah. In coming, therefore, from 'Ain Shems to 'Akir, we might almost be said to have followed the track of the cart, on which the ark was thus sent back. After David's victory over Goliath in Wady Es-Sumt,[2] the Philistines were pursued to Ekron; and at a later day the prophets utter denunciations against it along with the other cities of the Philistines.[3] But from that time onward, except the slight notice of Eusebius and Jerome, no further mention of Ekron appears until the time of the Crusades. This great plain and the cities of the adjacent coast, were the scenes of many of the exploits of the warriors of the cross; and in the writings of that age the name of Accaron (Ekron) is spoken of, as still extant in the region where we now find 'Akir. Since that time until the present day, Ekron has again been utterly overlooked by . . . travellers. Yet the Christians of both Gaza and Ramleh have the tradition, that 'Akir is the ancient Ekron; and the Sheikh of the village itself told us of his own accord, that such was the belief among the inhabitants. . . . (He) informed us, that at 'Akir, and in the adjacent fields, they often discover cisterns, the stones of hand-mills, and other relics of the former place."—ROBINSON'S *Researches*, vol. iii. pp. 20, 22—24.

The contents of the preceding pages may be thus briefly summed up :—

The land of the Philistines was once a flourishing,

[1] Josh. xv. 11, 45, xix. 43; Judg. i. 18. [2] See "Valley of Elah."
[3] 1 Sam. xvii. 52; Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5.

populous, and powerful part of Canaan. Its cities were celebrated, proud, and well fortified.

Now, Philistia is chiefly occupied by the huts and flocks of shepherds. Gaza, "the Strong," is a defenceless village, bereft of its king. The waters, which washed the fortresses of Askelon, are daily retiring further from its "*deserted ruins.*" Ashdod is an inconsiderable place. "*Ancient Gath, for aught we know, is swept from the face of the earth.*" "The *long-lost Ekron*" has but lately been discovered.

And why has this country been so sorely visited? Because her inhabitants lived within hearing of the name and might of the one true God, and gave him not glory. They saw their idol fall before his presence, and loved it still. They perceived that God had determined to bless his people Israel, and had brought them into the land of Canaan with a mighty hand and a stretched out arm, and yet they impiously thought to thrust them out of it, and sent forth their armies to contend with those for whom the Lord of Hosts went out to battle. Therefore the sword of his vengeance had a charge concerning the ungodly nation, and rested not till that charge was fulfilled.

Here, then, is a fearful lesson for us all. As it is with nations, so it is also with individuals. The sentence of each one who is living in sin, and ranking himself among the enemies of God's children, is written in the Scriptures of truth as a sure word of prophecy, which shall as assuredly be fulfilled, as have already been the predicted judgments of kingdoms and countries: "The wicked shall be turned into hell,—the end of the ungodly is, he shall be *rooted out at the last. If a man will not turn,* he will whet his sword; he hath bent his bow, and made it ready. He hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors." Hath God spoken, and shall he not do it?

CHAPTER VI.

OTHER TOWNS AND PLACES IN JUDÆA.

HILL COUNTRY OF JUDÆA—VALLEY OF ELAH—ZORAH—SOCOH—GIBEAH—GEDOR—ZANOAH—TIMNATH—JARMUTH—BETHSHEMESH—RAMLEH—LYDDA—BETH-HORON, AND VALLEY OF AJALON—BEEROTH—BETHEL—AI—JERICHO.

"When o'er Judæa's vales and hills,
Or by her olive-shaded rills,
Thy weary footsteps went of old,
Or walked the lulling waters bold,
How beauteous were the marks divine
That in thy meekness used to shine—
That lit thy lonely pathway, trod
In wondrous love, O Lamb of God!"

HILL COUNTRY OF JUDÆA.

SCRIPTURE NOTICES.

". . . HEBRON, in the hill country of Judah."—*Joshua* xxi. 11.

"And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth . . . And Mary abode with her about three months, and returned to her own house."—*Luke* i. 39.

By the "hill country" we may understand, generally, the whole hilly district of Judæa, from the region around Hebron northward to the Plain of Sharon.

That part of it into which Mary went on a visit to Elizabeth, was most probably the district south of Hebron, where Juttah is situated; which city is supposed by some to have been the birth-place of John Baptist.[1] Indeed this whole region of Hebron is what is expressly called in the Book of Joshua the *hill-country*. Of the district south of Wady-El-Musŭrr,

[1] See "Juttah."

Dr. Robinson observes, "the precipitous western wall of the higher mountainous tract towards Hebron lies further back, nearly in a line with the spot on which we stood; while a broad region of lower hills and open valleys is spread out between it and the western plain. This higher tract of mountains . . . rises to the height of nearly 2,800 feet; the region of hills reaches apparently about one-third of the same elevation above the sea and plain."

Of this hilly region the same writer elsewhere observes, "This may be called the hill country, in distinction from the higher mountains on the east. It is the middle region between the mountains and the plain, stretching, as we have seen, far to the north and south. . . . This region is for the most part a beautiful open country, consisting of low hills, usually rocky, separated by broad arable valleys mostly sown with grain, as are also many of the swelling hills. The whole tract is full of villages and deserted sites and ruins; and many olive-groves appear around the former."—*See* ROBINSON'S *Researches*, vol. ii. pp. 327, 341.

"As we approached the hills," (writes Mr. Paxton, when travelling towards them from Ramleh,) "the face of the plain became more uneven; the points of the ridges ran out irregularly, and more rocks began to appear on the surface. The line of hills is, however, more regular than is usual, and the transition from the plain to the hills is more gradual than is usually found on the borders of large plains . . . The hills are not continuous ridges, but knobs, not very high, nor very steep; the top rounded over. Many of them are separated from each other, almost to the base; but a greater number join at one or more sides, at various heights from their bases. Taking the hollows, and the passages between the hills, (and, in some places, there are little level spots,) as the level of the country, I should say that the general level, as we pass east, rises; and the height of the hills above this general level, continues

about the same for a great part of the way from the commencement of the hills, to near Jerusalem. This district is well called the "*Hill country of Judea;*" nothing could better express it. They are usually, in books, called mountains, but their size—that is, their height above the general level of the country, hardly entitles them to that appellation; they are rather hills than mountains. As we rode among the hills, we began to see a few small shrubs and bushes of oak. Most of them, however, were small; few as high as a man on horseback . . . As we passed farther in among the hills, the vegetation increased, both as to size and quantity; it, however, never amounted to much. We saw, from time to time, some orchards of olives, and a few scattered trees. As we approached the higher part of the hilly district, we saw some hills that were, to some extent, covered with the olives; still, but a small—a very small part of the country was thus made to minister to the wants and comfort of man . . . A ride of between two and three hours, from the time we entered the hill country, brought us to the higher part of the district. Our road still lay along what may be called a hollow, and on each side of us the hills rose to a considerable size. We passed on this high district one or two villages. In one of them were some pretty good houses. . . . The country around was in a better state of cultivation . . . From a part of this high ground, we had a most extensive and fine view of the sea-bord; the deep black sea, till where it met the sky; the white sand-hills along the shore, and the wide and long plain of Sharon, extending as far as the eye could reach to the north and south, and coming up to the hilly district, on the top of which we stood. The view was interesting; and especially so, when we thought how often the pious Israelites, when going up to the house of the Lord, must have stopped at this place, and looked back on that rich and lovely part of their inheritance."—PAXTON'S *Letters*, pp. 108, 109.

VALLEY OF ELAH. (WADY ES-SŬMT.)

SCRIPTURE NOTICES.

"Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-Dammin. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them . . . And (David) took his staff in his hand, and chose him five smooth stones out of the brook (valley), and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine."—1 *Samuel* xvii. See whole chapter. (xxi. 9.)

"We left (the high hill called) Beit Nettîf at seven o'clock, descending into Wady es-Sŭmt. The hill-side was covered with fine groves of olive-trees, some of them planted in rows like a regular orchard, which is not usually the case. Twenty minutes brought us to the bottom, and we now followed down Wady es-Sŭmt. This valley is formed by the junction of three . . . (others[1]), at a point directly south of Beit Nettîf. . . . The bottom is a fine fertile plain, with moderate hills on each side. It was now covered with fields of grain, except towards the western part, where are a good many acacia trees, here called Sŭmt, from which the valley takes its name. We crossed the water-bed of the valley, now dry. On our left, in a gap of the southern hill, we now had the

[1] Wady el-Musŭrr, coming from the east-north-east; Wady es-Sŭr, a large valley from the south, and a smaller one from the north-north-east, just under Beit Nettîf.

ruins of Shuweikeh, the Socoh of the plain of Judah, which is enumerated with Jarmuth, Adullam, and Azekah,[1] and lay nine Roman miles from Eleutheropolis, towards Jerusalem. It was, therefore, not far from Jarmuth, as it now also lies not far distant from Yarmûk, about half an hour.

"Another mention of Socoh enables us to determine the ancient name of this fine valley, and fixes it as the scene of a memorable event in Scripture history, the combat of David and Goliath. We are told that the Philistines were gathered together at Socoh, which belongeth to Judah, and pitched between Socoh and Azekah. And Saul and the men of Israel were gathered together and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

"The mention of Azekah shows that the Socoh meant can only be this place; and the valley between the armies, the valley of Elah, in which the combat took place, could well be no other than the present Wady es-Sŭmt.[2] It took its name Elah (or Turpentine Valley), of old, from the turpentine trees, of which the largest specimen we saw in Palestine still stands in the vicinity; just as now it takes its name from the acacias which are scattered in it.

"We now pursued our way down the valley, rejoicing in having thus been able to discover and visit the spot where the youthful warrior, in firm reliance on the God of Israel, made his first glorious essay as the champion of his people."—ROBINSON'S *Researches*, vol. ii.

[1] Joshua xv. 35.

[2] Monastic tradition points out the place of David's combat as a spot not less than five or six hours distant from Socoh, and few, if any travellers before Dr. Robinson discovered the mistake.

ZORAH, SOCOH, GIBEAH, GEDOR, ZANAOH, TIMNATH, JARMUTH.

ZORAH. (SŬRÀH.)

SCRIPTURE NOTICES.

"AND there was a certain man of Zorah, of the family of the Danites, whose name was Manaoh; and his wife was barren . . . And the angel of the Lord appeared unto the woman, and said unto her . . . Lo, thou shalt conceive, and bear a son; and no razor shall come upon his head . . . and he shall begin to deliver Israel out of the hand of the Philistines . . . And the woman bare a son, and called his name Samson . . . And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol."—*Judges* xiii. 2, &c.

"Then his brethren . . . buried him between Zorah and Eshtaol, in the burying-place of Manoah his father."—*Judges* xvi. 31.

[Josh. xv. 33, xix. 41; Judges xviii. 2, 11; 2 Chron. xi. 10.]

SOCOH, OR SHOCHOH. (SHUWEIKEH.)

SCRIPTURE NOTICE.

"Now the Philistines gathered together their armies to battle, and were gathered at Shochoh, which belongeth Judah, and pitched between Shochoh and Azekah, in Ephes-dammin."—1 *Samuel* xvii. 1.

[2 Chron. xxviii. 18.]

GIBEAH (JEB'AH), GEDOR (JEDŬR), ZANOAH (ZANŬ'A).

"(AMONG the cities of Judah in the mountains) Gibeah . . . Gedor."[1]—*Joshua* xv. 57, 58.

"(In the valley) Zanoah."—*Joshua* xv. 34.

[1 Chron. xii. 7; Neh. xi. 30.]

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[1] It is doubtful whether the narrative in 1 Chron. iv. 39, refers to this place.

TIMNATH. (TIBNEH.)

SCRIPTURE NOTICE.

"AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now, therefore, get her for me to wife."—*Judges* xix. 1, &c. (See the whole of this and the following chapter.)

[2 Chron. xxviii. 18.]

JARMUTH. (YARMUK.)

SCRIPTURE NOTICES.

"AND they brought forth those five kings unto (Joshua) out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon . . . and . . . Joshua smote them, and slew them . . ."—*Joshua* x. 23, 26, &c.

[Neh. xi. 29.]

"(In the valley) Jarmuth . . ."—*Joshua* xv. 35.

Dr. Robinson visited two lofty eminences, Beit 'Atâb and Beit Nettîf, the latter in the neighbourhood of Wady Sŭmt, the former further north, in hope of being able to identify from their summits several ancient places in the surrounding country, which, he says, "is *full of sites of ruins* and villages, some inhabited, and some deserted, at least for portions in the year." From Beit 'Atâb he saw the ruin called 'Ain Shems, which he afterwards visited and identified with Bethshemesh,[1] situated in the fine deep valley called Es-Surâr "while

[1] See Bethshemesh.

on the high ground north of it was seen the site of Sŭr'ah, in which we could not but recognise the ancient Zorah, the birth-place of Samson, first given to Judah, but afterwards assigned to Dan."

The village of Beit-Nettîf lies upon the highest part of the high ridge situated between the two great valleys of Sŭmt and Sŭr'âr, which were spread out like fertile plains, full of fields of grain. "We found the view from this high spot to embrace a larger number of villages and sites than almost any other we visited. At about one hour's distance, upon the hills south of Wady es-Sŭmt, lies the Socoh[1] of the plain of Judah. The village of Jeb'ah, situated upon an isolated hill in the midst of Wady el-Musŭrr, is doubtless the Gibeah of the mountains of the Judah; and Jedûr, a place with ruins on the brow of the high mountain ridge towards the south, is the Gedor of the same mountains. In Sŭr'ah and 'Ain Shems, we have the Zorah and Beth-shemesh of Scripture. Not far from Zorah lay also Zanoah,[2] which was re-inhabited after the exile; and to this the name and site of Zânŭ'a still correspond. In Tibneh we may recognise the Timnah or Timnath of Dan, the city of Samson's wife, to which he 'went down' from Zorah; it lies south of west from Zorah, and not more than an hour distant from it. We were therefore now amid the scenes of Samson's history and exploits. Yarmŭk seems to represent the Jarmuth of Scripture, a city in the plain of Judah, not far from Socoh."—*See* ROBINSON'S *Researches,* vol. ii. pp. 327, 337—344.

[1] See more of this Socoh under "Valley of Elah." There was also a Socoh of the mountains, mentioned under "Maon."

[2] Another Zanoah, and also another Timnah, lay upon the mountains of Judah, (Joshua xv. 56, 57;) and a third Timnah, or Thamna, lay not far from Lydda.

BETHSHEMESH. ('AIN SHEMS.)

SCRIPTURE NOTICES.

"And the ark of the Lord was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? . . . Then said they . . . Make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them; and take the ark of the Lord, and lay it upon the cart . . . and send it away, that it may go. And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done unto us that great evil: but if not, then we shall know that it is not his hand that smote us . . . And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home . . . And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left: and the lords of the Philistines went after them unto the border of Bethshemesh. And they of Bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Bethshemite, and stood there, where there was a great stone; and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord . . And when the five lords of the Philistines had seen it, they returned to Ekron the same day . . .

"And he smote the men of Bethshemesh, because they had looked into the ark of the Lord . . . And the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Bethshemesh said, Who is able to stand before this holy Lord God? . . . And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines

have brought again the ark of the Lord: come ye down and fetch it up to you."—1 *Samuel* vi.

"And Jehoash king of Israel took Amaziah king of Judah . . . at Bethshemesh" . . .—2 *Kings* xiv. 13.

"Bethshemesh lay on the border of Judah, and belonged to that tribe; although it is not enumerated in the list of its cities, except as having been assigned from it to the priests.[1] In the days of Samuel, it became celebrated for the return of the ark from the Philistines, and the trespass of the inhabitants against the same; for which they were smitten of the Lord. In later times it was the residence of one of Solomon's twelve purveyors, and became the scene of the defeat of Amaziah king of Judah, by Jehoash king of Israel; it was also conquered by the Philistines from king Ahaz with other cities of the plain.[2] We hear no more of Bethshemesh until the time of Eusebius and Jerome; and from their age onward, it appears to have remained unknown or forgotten until the present day. The Irshemesh once mentioned on the border of Dan and Judah, seems without much question to have been the same with Bethshemesh.[3]

"June 8th.—The object of our journey to-day was to be a visit to the ruins of 'Ain Shems, to search for the long-lost Ekron; and then reach Ramleh. We rose early, and were not comforted by the prospect of a very warm and oppressive day. The thermometer rose to 83° in the open air before sunrise. It was nearly five o'clock when we set off. The sun was rising gloriously, and the numerous herds and flocks . . . wending their way to their pastures among the hills, presented an animating and pleasing view . . .

[1] Josh. xv. 10, xxi. 16; 1 Chron. vi. 59.
[2] 1 Kings iv. 9; 2 Kings xiv. 11, 12; 2 Chron. xv. 21, xxviii. 18.
[3] Josh. xix. 41.

"The name 'Ain Shems implies a fountain; but there is now here no water of any kind so called. The place to which the Arabs give this name, consists of the ruins of a modern Arab village of moderate size, evidently built up with ancient materials. But just on the west of this village . . . are the manifest traces of an ancient site. Here are the vestiges of a former extensive city, consisting of many foundations and the remains of ancient walls of hewn stone. The materials have indeed been chiefly swallowed up, in the probably repeated constructions of the modern village; but enough yet remains to make it one of the largest and most marked sites, which we had anywhere seen . . .

"Both the name and the position of this spot seem to indicate the site of the ancient Bethshemesh of the Old Testament."—ROBINSON'S *Researches*, vol. iii. pp. 16—19.

RAMLEH; OR RAMLA. (POSSIBLY ARIMATHEA.)

[Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 51; John xix. 38.]

SOME reason should be assigned for the mention of Ramleh, (which cannot at present be clearly identified with any ancient, or scriptural site,) in a work expressly devoted to accounts of places *mentioned in Scripture*. It has been introduced, first, because it is so generally considered as identical with the Arimathea of the New Testament, and therefore so constantly visited and described by travellers; and secondly, because, though it cannot be proved to be Arimathea, (and the probabilities are that it is not, and that the site of that place is still undiscovered,) yet, on the other hand, its identity cannot be entirely disproved; and lastly, the modern Ramleh is a town of so much consequence, and so connected with accounts of the plain of Sharon, and the adjacent country, that it cannot be wholly passed

over without losing many points of interest connected with Biblical geography.

ARIMATHEA.

The name Ramleh signifies '*sand*,' and is thus appropriately applied to the town, as situated in a sandy plain. It is not an ancient city, but was founded in the early part of the eighth century, and soon became flourishing. From its position between Jerusalem and the coast, Ramleh formed an important post for the Crusaders; and continued generally in their hands while they held the holy city, and long afterwards. Before the age of the crusades, christian churches existed at Ramleh. Dr. Robinson considers that the tower is evidently of Muhammedan origin.

"We left 'Akir for Ramleh . . . Between these places the plain is less fertile, and is comparatively little cultivated. The approach to Ramleh is over a tract of heavy sand, which continues even among the olive-groves and gardens lying around the town upon this side. We reached Ramleh at twenty minutes before five o'clock, (having left 'Akir at ten minutes before three.)

"With some difficulty we found our way to the house of 'Abûd Murkus, the American consular agent, an upright wealthy Arab of the Greek church, whose acquaintance we had already made at Jerusalem. He and his eldest son were absent at Yâfa; but we were received with great kindness by the family. The second son, a young man of eighteen or twenty years, did the honours of the house; and conducted us to an 'upper room,' a large airy hall, forming a sort of third story upon the flat roof of the house. As we entered, the mistress of the family came out of her apartment and welcomed us, but we saw no more of her afterwards. In our large room we had opportunity to arrange our toilette a little, for the first time, after three weeks of dwelling in a tent and travelling mostly in deserts. (Lemonade was brought) and then coffee. Our youthful host now proposed, in the genuine style of ancient (Eastern) hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here; nor does it, indeed, towards foreigners; though it is quite common among the natives. We gladly accepted the proposal, both for the sake of the refreshment and of the scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper; kneeling before us and rubbing our feet with her hands, and wiping them with a napkin. It was one of the most gratifying minor events of our whole journey. While dinner was preparing, we had time to walk out and take a view of the

town; and also to ascend the lofty tower, which is seen far and wide, as the traveller approaches Ramleh. Our host accompanied us, and also a younger brother, a lad of twelve or fourteen years of age. The town lies upon the eastern side of a broad low swell, in the sandy, though fertile plain; and the streets have therefore a slight declivity towards the east. Like Gaza and Yâfa, it is surrounded by olive-groves, and gardens of vegetables and delicious fruits; the latter enclosed by impenetrable hedges of prickly pear. Occasional palm-trees are also seen, as well as the kharûb and the sycamore. The streets are few, the houses are of stone, many of them large and well-built. There are several mosques, one or more of which are said to have been once churches; and there is here one of the largest Latin convents in Palestine . . . The vaulted cisterns on the north of the town we did not see. The place is supposed to contain about three thousand inhabitants, of whom nearly one-third part are Christians . . . The great caravan-road between Egypt and Damascus passes through Ramleh. The chief object of our attention was the tower above mentioned, which is situated some ten minutes on the west of the town, on the highest part of the swell of the land. It stands in the midst of the ruins of a large quadrangular enclosure, which has much the appearance of having been once a splendid khân;[1] indeed the arches on the southern and eastern sides are still standing. Under the middle of the area . . . are extensive subterranean vaults, resting on arches of solid masonry, and lighted from above. These are of good workmanship, and perfectly dry and clean; and have very much the aspect of store-houses or magazines for the deposit of the merchandise, which might once have passed through the khân. The tower . . . is of Saracenic architecture, square, and built of well-hewn stone; its windows are of various forms, but all with pointed arches. The

[1] Such a khân would have been here entirely in its place, on the great caravan-road between Egypt and Damascus.

corners of the tower are supported by tall slender buttresses, while the sides taper upwards by several stories to the top . . . It is built of solid mason-work except a narrow staircase within, winding up to the external gallery. This latter is also of stone, and is carried quite around the tower a few feet below the top. We judged the (height) of the whole tower to be about one hundred and twenty feet.

"From the top of this tower there is a wide view on every side, presenting a prospect rarely surpassed in richness and beauty . . . In the east, the frowning mountains of Judah rose abruptly from the tract of hills at their foot; while on the west, in fine contrast, the glittering waves of the Mediterranean Sea associated our thoughts with Europe and distant friends.

"Towards the north and south, as far as the eye could reach, the beautiful plain was spread out like a carpet at our feet, variegated with tracts of brown, from which the crops had just been taken, and with fields still rich with the yellow of the ripe corn, or green with the springing millet. Immediately below us, the eye rested on the immense olive groves of Ramleh and Lydda, and the picturesque towers and minarets and domes of these large villages. In the plain itself were not many villages; but the tract of hills and the mountain-side beyond, especially in the north-east, were perfectly studded with them; and, as now seen in the reflected beams of the setting sun, they seemed like white villas and hamlets among the dark hills; presenting an appearance of thriftiness and beauty, which certainly would not stand a closer examination . . .

"We lingered upon the tower until near sunset, enjoying the surpassing beauty in which the mountains of Judah and the plain of Sharon revealed themselves before us. Returning to the house of our friends, we found their hospitality meantime had not been dormant; a dinner of many dishes was awaiting us, the most abundant, indeed, which we any where met with in

Palestine. 'Abûd Murkus himself returned about nine o'clock, bringing word that the plague had now disappeared in Yâfa, and that the town, which had been long shut up, was to be opened on Sunday. Several neighbours came in to learn the news; and carpets and mats were spread for the company in the open air on the flat roof, adjacent to the room we occupied. Here we revelled in the delightful coolness of the evening, after the sultry heat of the day.

"The household establishment of our host was large, and very respectable . . . of the many females it contained, we saw none except the mother of the family, who welcomed us at our entrance, and the Nubian slave who washed our feet. Indeed, although Christians, the customs of oriental life seemed to prevail here in some force, and the females were sedulously kept out of view. Whenever we passed down stairs from our upper room, word was given below, in order that they might get out of the way. The eldest son was married, and his wife lived as a daughter in the family. This, indeed, is the usual custom, the remains of ancient patriarchal usage; and it is not unfrequent, that parents thus see several children and many grandchildren clustering around them, and their household increasing so as to include what, in other circumstances, would form six or eight families . . .

"We would gladly . . . have slept upon the roof beneath the open sky, in preference to the close air of any room; but this privileged spot was already in the possession of others.

"Beds were spread for us in our upper room, consisting of thick quilts underneath, and another quilt of silk in which to wrap ourselves; but the night beneath a roof was hot, and the house, like all others in Palestine, not free from fleas, so that I did nothing but toss about in feverish half-slumber all night . . . I several times rose and looked out through the lattices, as the bright moonlight fell upon the group of sleepers on the

roof, and envied their lot."—ROBINSON'S *Researches*, vol. iii. pp. 25—37.

LYDDA, LUDD, OR LOD.

SCRIPTURE NOTICES.

"AND it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned to the Lord . . . Lydda was nigh to Joppa."—*Acts* ix. 32—38.

Lydda appears to have been first built by Benjamites, though lying out of the limits of that tribe: it bore in Hebrew the name Lod, and was inhabited again by Benjamites after the exile. It was transferred with its district from Samaria to Judæa; and after the death of Julius Cæsar, its inhabitants were sold as slaves by the Romans, but afterwards restored. The next notice of Lydda is as the scene of Peter's miracle in healing Eneas. Some years later, it was laid in ashes by the Romans, but again revived; and when it surrendered to the Roman Emperor Vespasian, it was a village not inferior in size to a city, and was celebrated as a seat of Jewish learning. Lydda early became a Christian bishopric, and was famed as the birth-place of the saint and martyr St. George, who suffered martyrdom at Nicomedia in the early persecutions of the Roman emperors, near the close of the third century. His remains were transferred to his native place, and a splendid sepulchre and church raised to his memory.

During the wars of the Crusades, Lydda experienced many reverses. The church was destroyed and rebuilt, but again razed on the approach of our English king, Richard I. by the Sultan Saladin. In 1271 Lydda was laid waste by the Moguls, and from that time we hear little more of her history.—See ROBINSON'S *Researches*, vol. iii. pp. 50—54.

"We reached Ludd at nearly four o'clock in the morning, just as the first streaks of dawn were shooting up in the eastern sky, though not as yet enough to counteract the mild brilliancy of the declining moon. Ludd is a considerable village of small houses; but has nothing to distinguish it from ordinary Mahommedan villages, except the ruins of the celebrated church of St. George. It is still the nominal seat of a Greek bishop; who, however, resides at Jerusalem. All was now hushed in silence and sleep. We proceeded directly to the ruins. . . . The edifice must have been very large. The walls of the eastern end are standing only in the parts near the altar, including the arch over the latter; but the western end remains more perfect, and has been built into a large mosque, the lofty minaret of which forms the landmark of Ludd. The intervening portions of the walls are gone; but several of the columns remain, and one lofty pointed arch on the south of the grand aisle. (The breadth of the interior of the church was 78 feet.) We saw these noble ruins by the bright but mellow light of the full moon; the lofty remaining arch towered in imposing majesty; and the effect of the whole, though mournful, was yet indescribably impressive."—ROBINSON'S *Researches*, vol. iii. pp. 49, 50.

"Ludd is surrounded by extensive gardens and orchards of fruit-trees; and on the east side of the village is a good well, much resorted to for water."—PAXTON'S *Letters*, p. 226.

BETH-HORON (BEIT-'UR) AND VALLEY OF AJALON.

SCRIPTURE NOTICES.

"AND the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth *up* to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the *going down* to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died . . . Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou moon, in the *Valley of Ajalon.*"—*Joshua* x. 10—12.

". . . Beth-horon the *upper.*"—*Joshua* xvi. 5.

". . . Beth-horon the *upper* and Beth-horon the *nether,* fenced cities, with walls, gates, and bars . . ."—*Joshua* xvi. 3; xviii. 13. 2 *Chronicles* viii. 5.[1]

Travelling from Ramleh to Jerusalem, Dr. Robinson writes: "We came to the small village called Beit 'Ur el Tahta, (or the lower.) (It is situated on the top of a low ridge, and is a small place;) but the foundations of large stones indicate an ancient site, doubtless the Nether Beth-Horon of the Old Testament.

"This place is still separated from the foot of the high mountain by a valley, which . . . we crossed; and then began the long and steep ascent. The way winds up along the extremity of a sort of promontory, jutting out between two deep valleys, as they issue from the mountain; one of them being that which we had just crossed. The ascent is very rocky and rough; but

[1] 1 Chron. vii. 24.

the rock has been cut away in many places, and the path formed into steps; showing that this is an ancient road. . . . We passed the foundations of large stones, the remains perhaps of a castle which once guarded the pass. . . . On the summit of the promontory stands the village Beit 'Ur el Foka (the upper), on an eminence, upon the very brow of the mountain, with a deep valley on each side, both north and south . . .

"The village is small, but exhibits traces of ancient walls and foundations. Just below the little hill on which it stands towards the east, is a small but very ancient reservoir. There can be no question, but that this village, and the one at the bottom of the mountain, Beit 'Ur the Upper and Lower, represent the ancient Upper and Nether Beth-horon.

"The Nether Beth-horon lay at the north-west corner of the territory of Benjamin; and between the two places was a pass, called both the ascent and descent of Beth-horon, leading from the region of Gibeon down to the western plain.[1] Down this pass Joshua drove the five kings of the Amorites, who made war upon Gibeon. Both the upper and lower town were afterwards fortified by Solomon . . . The Roman proconsul of Syria under the Emperor Nero, on his expedition from Cæsarea to Jerusalem, after having burned Lydda, ascended the mountain by Beth-horon, and encamped near Gibeon. By the same road, the apostle Paul was doubtless conducted by night to Antipatris, on his way to Cæsarea.[2] In the days of Eusebius and Jerome, the two Beth-horons were small villages . . . From all this it appears, that in ancient times, as at the present day, the great road of communication and heavy transport between Jerusalem and the sea-coast was by the pass of Beth-horon . . .

"The inhabitants of Beit 'Ur seemed to be mostly absent, probably in the fields or plains, at work, during the harvest. We found several women, and at length also one

[1] Josh. xviii. 13, 14, x. 10, 11.
[2] Acts xxiii. 31, 32.

active old man, drawing water at a neighbouring well. He led us to the roof of a house, where we had a wide and a very distinct view of the country around Beth-horon, and towards the sea. The prospect included the hill country and the plain, as far on the right and left as the eye could reach . . . Between us and Ramleh we looked down upon a broad and beautiful valley at our feet . . .

"The interest of this fine plain or valley is increased by its probable connexion with a remarkable event of Bible history. Upon the side of the long hill which skirts the valley on the south, we could perceive a small village called Yalo, which name cannot well be any other than the ancient Ajalon. Whether this was the ancient city of that name in the tribe of Dan, is perhaps doubtful . . . (but) there can be little question, that this village marks the site of ancient Ajalon, and that the broad valley on the north of it is the valley of Ajalon, so renowned in the history of Joshua. Here it was, that this leader of Israel, in pursuit of the five kings, having arrived at some point near Upper Beth-horon, looked back towards Gibeon, and down upon the noble valley before him, and uttered the celebrated command, 'Sun, stand thou still on Gibeon; and thou, Moon, in the valley of Ajalon.'"—ROBINSON'S *Researches*, vol. iii. pp. 58—64.

"After leaving the plain (of Sharon) our road followed a ridge for a considerable distance; a little west of the highest ground we passed two ruined villages at some distance from each other, that were called Beth-horon. They are, I doubt not, the Upper and Nether Beth-horon. This opinion is, I think, confirmed by the account given of the defeat of the kings that were confederated against Gibeon. It is said that Israel 'chased them along the way that goeth *up* to Beth-horon; and it came to pass that as they were going *down* to Beth-horon, that the Lord threw down on them great hail-stones from heaven.' Beth-horon lies on the west side of the ridge, and Gib-

lies on the east side, and at the distance of several miles from the top. The flight began from Gibeon, and was first *up* to the top of the ridge on the road towards Beth-horon; and from the top of the ridge it was *down* to Beth-horn, and (it was) on this last part of the way, that the hail-stones fell upon them. Until I saw the ground, I never understood the '*up*' and '*down*,' as used in the record of this flight and pursuit."—PAXTON'S *Letters*, p. 227.

BEEROTH, PROBABLY ALSO BEER. (EL-BÎREH.)

SCRIPTURE NOTICES.

"Now the cities of the tribe of Benjamin . . . were . . . Gibeon, and Ramah, and Beeroth."—*Joshua* xviii. 21, 25. (See also ix. 17.)

"And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother."—*Judges* ix. 21.

The site of the ancient Beeroth is probably to be found at El-Bîreh, near Bethel.

"We left Bethel," writes Dr. Robinson, "at (a quarter to ten o'clock). We reached Bireh at half-past ten, situated on the ridge running from west to east, which bounds the northern prospect as seen from Jerusalem and its vicinity. Bîreh may be seen at a great distance, both from the north and south. The houses are low, and many of them half underground. Many large stones and various substructions testify to the antiquity of the site. Here are also the remains of a fine old church with pointed arches, which mark it as being of the time of the Crusades . . . On the southern edge of the village is a khân in ruins; and a few minutes further south-west, on the right side of the Jerusalem road, is a fine flowing fountain, with a trough of stone, connected with a small Muslim building, or place of prayer.

Here several females were employed in washing. The water was anciently conducted into two large reservoirs a little below on the other side of the path; in one of which portions of two of the sides still remain tolerably entire, while the other is more in ruins.

Bîreh, as we were afterwards informed, contains a population of some seven hundred souls, all Muhammedans . . .

"The distance from Jerusalem is reckoned at three hours with horses or mules . . .

"I hold El-Bîreh to be the Beer[1] or Beeroth of Scripture, unless these were names of two distinct places; and in that case El-Bîreh corresponds to the latter, Beeroth."—ROBINSON'S *Researches*, vol. ii. pp. 130—132.

"We reached the ancient Beeroth. Our servants had gone before us and erected the tent, and now stood at the tent-door to welcome us. It was a fine moonlight evening; the ground was sparkling with the light of the glow-worm, and the fire-flies glittered through the air in great numbers. The tent was pitched in front of a gushing fountain, that emptied its waters into a large trough, above which was a Mahometan place of prayer, falling into decay. We were up before the sun, and enjoyed the luxury of washing ourselves at the full-flowing fountain of Beer. It is from this fountain that the town receives its name, both now and in ancient times. The Moslem women came out to draw water, and the well soon presented a lively scene."—*Mission to the Jews*, pp. 203, 204.

[1] Beer is mentioned only once in Scripture, as the place to which Jotham fled. (Judges ix. 21.) It is merely the same word in the singular, "well," of which Beeroth is the plural "wells." Yet Eusebius and Jerome place Beer in the great plain ten miles north of Eleutheropolis; and I find in our lists a deserted village El-Bîreh, at the present day, adjacent to the mouth of Wady el-Surar, not far from the site of Bethshemesh.

BETHEL, LUZ, OR BETHAVEN.

SCRIPTURE NOTICES.

"AND (Abram) removed . . . unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord . . ."—*Genesis* xii. 8. (xiii. 3. See AI.)

"And (Jacob) lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and he lay down in that place to sleep. And he dreamed, and, behold a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed . . . And Jacob awaked out of his sleep . . . and he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven . . . and he called the name of that place *Bethel* (the house of God), but the name of that city was called Luz at the first."—*Gen.* xxviii. 11—19.

"I am the God of Bethel where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred."—*Genesis* xxxi. 13.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God . . . So Jacob came to Luz . . . that is, Bethel . . . And he built there an altar, and called the place El-Bethel: because there God appeared unto him, when he fled from the face of his brother. But Deborah, Rebekah's nurse, died, and she was buried beneath Bethel, under an oak . . . And God appeared unto Jacob again . . .

and blessed him. And God said unto him, Thy name . . . shall not be called any more Jacob, but Israel shall be thy name . . . And Jacob called the name of the place where God spake with him, Bethel."—*Genesis* xxxv. 1, &c. (See whole chapter.)

"And (Deborah) dwelt under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim; and the children of Israel came up to her for judgment."—*Judges* iv. 5.

"And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places."—1 *Samuel* vii. 16.

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in *Bethel*, and the other put he in Dan. And this thing became a sin . . ."—1 *Kings* xii. 28—30.

"And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priest of the high places that burn incense upon thee, and men's bones shall be burnt upon thee . . . And . . . when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel . . . he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord."—1 *Kings* xiii. 1—5. (Read the whole chapter.)

"In his (Ahab's) days did Hiel *the Bethelite* build

Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which he spake by Joshua the son of Nun."—1 *Kings* xvi. 34.

"And Elijah said unto Elisha, Tarry here, I pray thee, for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth . . . I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace . . . And (Elisha) went up . . . unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty-and-two children of them."—2 *Kings* ii. 2, 3, 23, 24. (See whole chapter.)

"And the king (Josiah) commanded Hilkiah the high priest . . . to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. . . . Moreover, the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove."—2 *Kings* xxiii. 4, 15, &c.

"And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence." —*Jeremiah* xlviii. 13.

". . . In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of

Bethel; and the horns of the altar shall be cut off, and fall to the ground."—*Amos* iii. 14.

"Come to Bethel, and transgress; at Gilgal[1] multiply transgression; and bring your sacrifices every morning, and your tithes after three years . . . for this liketh you, O ye children of Israel, saith the Lord God."—*Amos* iv. 4, 5.

"For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live: but seek not Bethel, nor enter into Gilgal, and pass not to Beersheba; for Gilgal shall surely go into captivity, and *Bethel shall come to nought.*"—*Amos.* v. 4—6.

"Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Bethaven: after thee, O Benjamin." —*Hosea* v. 8.

"The inhabitants of Samaria shall fear because of the calves of Bethaven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. . . . The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us: and to the hills, Fall on us."—*Hosea* x. 5, 8.

[See also Gen. xlviii. 3; Josh. vii. 2, viii. 9, 17; Judges xxi. 19; 1 Sam. x. 3, xiii. 2, 5, xiv. 23, xxx. 27; 2 Kings x. 29, xvii. 28; 1 Chron. vii. 28; 2 Chron. xiii. 19; Hosea x. 15, xii 4; Amos vii. 10.]

The name of *Bethel* was given to this place by Jacob, on account of God's appearing to him, and blessing him there. "This," said he, "is none other than the house of God;" and he called it Beth-El, which name signifies, "House of God." When this spot became, as it afterwards did, the seat of idolatrous worship, and

[1] Gilgal was, after Jeroboam's setting up of idolatry, noted for the worship of false gods. It was a neighbour city to Jericho, but no trace of it remains.

noted for the adoration paid in it to one of Jeroboam's calves, its name was changed to *Bethaven*, or "House of Vanity," (or iniquity.) Under this name it is sometimes mentioned in Scripture, when reproved for its sins. In Amos v. 5, we read, "Bethel shall become nought;" in the original it is, "Bethel shall become *Aven*;" that is, the house of God shall become that of vanity, which is a thing of *nought*, or of no continuance. Bethel shall become vanity; and truly has this prophecy been fulfilled, for until lately its very site was unknown; and its discovery only proves two things, viz. that it *was* a town of importance; that it *is*—"*nought*,"—a scene of ruin—of *the desolations of ages*.

Bethel was a border city between Benjamin and Ephraim; at first assigned to Benjamin, but conquered and afterwards retained by Ephraim.[1] It lay twelve miles from Jerusalem, on the east of the road leading to Sichem, or Nâbulus.

"Bethel is celebrated in the Old Testament. Abraham first pitched his tent in Palestine on the high ground eastward of this spot, still one of the finest tracts for pasture in the whole land; (and from this place he was made to look north and south, and east and west, and was assured that all the land he saw should be given to him and his seed.) Here Jacob slept on his way to Haran, and saw in his dream the ladder, and the angels of God ascending and descending upon it; and hither he afterwards returned and built an altar, and called the place Bethel, "House of God." Samuel came once a year to Bethel to judge the people. In later times it became notorious as a seat of idolatrous worship, after Jeroboam had erected here one of his golden calves. This was denounced at the time by a prophet of the Lord, who then transgressed, and was destroyed by a lion. Bethel came afterwards into the possession of Judah; and king Josiah destroyed its

[1] Josh. xvi. 1, 2, xviii. 13, 22; Judges i. 22—26; 1 Kings xii. 29.

altars and idols, burning upon them dead men's bones from the sepulchres.[1] After the exile, the place was again inhabited by the returning Jews, and was subsequently fortified."[2]

In the New Testament Bethel is not mentioned; but we learn that it still existed, and was captured by Vespasian. The last notice of Bethel, as an inhabited place, is by Eusebius and Jerome in the fourth century, who speak of it as a small village in their day. Yet the present ruins are greater than those of a small village; and the ruined churches upon the site, and beyond the valley, betoken a town of importance even down to the middle ages,—so that it probably revived, and was enlarged.

The site of the ancient Bethel was long supposed to be entirely lost, but has been discovered by Dr. Robinson and some friends at Beitîn; the name and site of which, there is little room for question, are identical with it. "The ruins lie upon the point of a low hill, between the heads of two shallow valleys which unite below, and run off . . . into the deep and narrow valley Es Suweinît," probably "the passage of Michmash," mentioned in Scripture.)

"The spot is shut in by higher land on every side. . . . Perceiving . . . some ruins across the valley, on the higher ground, we immediately proceeded thither, and came in eight minutes to what the Arabs called . . . (the) 'Castle of Beitîn.' It is the ruin of a small square fortress of hewn stones, including a Greek church. Several columns were lying among the ruins, on one of which a cross was carved . . . We came in ten minutes more to the ruins of another larger Greek church, situated on the highest point of ground in the vicinity. The lower walls are still very distinct, and many columns are lying about . . . We now returned to the site of Beitîn, and took a nearer survey of its ruins.

[1] 2 Chron. xxiii. 15, &c. [2] Ezra ii. 28; Neh. vii. 32, *seq.*

They occupy the whole surface of the hill-point, and cover a space of three or four acres. They consist of very many foundations and half-standing walls of houses and other buildings . . . the broken walls of several churches are to be distinguished. In the western valley are the remains of one of the largest reservoirs we saw in the country . . . The walls are built of massive stones; the southern one is still entire . . . the bottom was now a green grass-plat, having in it two living springs of good water. Here we spread our carpets on the grass for breakfast, by the side of these desolations of ages. A few Arabs, probably from some neighbouring village, had pitched their tents here for the summer, to watch their flocks and fields of grain; and they were the only inhabitants. From them we obtained milk and also butter of excellent quality, which might have done honour to the days when the flocks of Abraham and Jacob were pastured on these hills. It was, indeed, the finest we found anywhere in Palestine."—*See* ROBINSON'S *Researches*, vol. ii. pp. 125—130.

AI, OR HAI.

SCRIPTURE NOTICES.

"AND he (Abram) removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord."—*Genesis* xii. 8.

"And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar which he had made there at the first: and there Abram called on the name of the Lord."—*Genesis* xiii. 3.

". . . And the men went up and viewed Ai, and they returned to Joshua, and said unto him . . . Let about two or three thousand men go up and smite Ai . . . So there went up thither of the people about three thousand men: and they fled before the men of Ai . . . And Joshua rent his clothes, and . . . said . . . O Lord, what shall I say, when Israel turneth their backs before their enemies? . . ."—*Joshua* vii. 2, &c. (See whole chapter, the account of the death of Achan, &c.)

"And the Lord said unto Joshua, Fear not . . . take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land . . . And Joshua chose out thirty thousand mighty men of valour, and sent them away by night . . . saying, Behold, ye shall lie in wait against the city, even behind the city . . . and I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, (for they will come out after us,) till we have drawn them from the city . . . Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand . . . And they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai . . . And Joshua rose up early in the morning, and . . . went up . . . before the people to Ai . . . and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai . . . and Joshua went that night into the midst of the valley. And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle . . . before the plain . . . and Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them . . . and there was not a man left in Ai or Bethel that went not out after Israel; and they left the city open . . . And the

Lord said unto Joshua, Stretch out the spear that is in thine hand toward Ai . . . And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted, and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city . . . then they turned again, and slew the men of Ai. And the other issued out of the city against them: so they were in the midst of Israel . . . and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua . . . And Joshua burnt Ai, and made it a heap for ever, even a desolation, unto this day. And the king of Ai he hanged on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and raise thereon a great heap of stones, that remaineth unto this day."—*Joshua* viii. 1, &c.

". . . Ai is spoiled."—*Jeremiah* xlix. 3.

"The city of Ai is chiefly celebrated in Scripture history for its capture and destruction by Joshua. It lay on the east of Bethel. Abraham, on his arrival in Palestine, pitched his tent between the two cities, and they were not so far distant from each other, but that the men of Bethel mingled in the pursuit of the Israelites, as they feigned to fly before the king of Ai, and thus both cities were left defenceless. Yet they were not so near, but that Joshua could place an ambush on the west, or south-west, of Ai, without its being observed by the men of Bethel; while he himself remained behind in a valley on the north of Ai. At a

later period, Ai was again rebuilt, and is mentioned by Isaiah, and also after the exile.[1] In the days of Eusebius and Jerome, its site and scanty ruins were still pointed out, not far distant from Bethel, towards the east."

Dr. Robinson found ruins at a place just south of the village of Deir Dîwân, at about an hour's distance from Bethel, which he supposed might have been those of Ai. The name, however, has utterly perished. These ruins have, near by, on the north, a deep valley, called El Mŭtyâb; and other smaller valleys towards the S.W., in which the ambuscade of the Israelites might easily have been concealed.—ROBINSON'S *Researches*, vol. ii. p. 313.

JERICHO, (ERÎHA, RÎHA, OR RIHHAH.)

ROAD FROM JERUSALEM TO JERICHO.

SCRIPTURE NOTICES.

"A CERTAIN man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he passed by on the other side . . . But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."—*Luke* x. 30—34.

Mr. Buckingham thus describes the dangers of the road among the mountains by which he went from Jerusalem to Jericho:—"We came to a very narrow pass," he writes, "cut through the hill, in a bed of hard

[1] Ezra ii. 28.

rock . . . After going through this, we descended again into deeper valleys, travelling sometimes on the edges of cliffs and precipices, which threatened destruction on the slightest false step. The scenery all around was grand and awful . . . but it was that sort of grandeur which excited fear and terror, rather than admiration.

"The whole of this road from Jerusalem to the Jordan, is held to be the most dangerous about Palestine; and, indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us in this early stage of our journey, and partly, perhaps, to calm our fears on that score, that a messenger had been despatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here accordingly by a band of about twenty persons on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which were re-echoed through all the valleys; while the bold projecting crags of rocks, the dark shadows in which everything lay buried below, the towering height of the cliffs above, and the forbidding desolation which everywhere reigned around, presented a picture that was quite in harmony throughout all its parts. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of its local beauty. (See Parable of the Good Samaritan.)

"One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller who rushes on to catch a new view at every pass and turn; one must be alarmed at the very tramp of the horses' hoofs rebounding through the caverned

rock, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this upon the spot, before the full force and beauty

ESCORT OF ARABS THROUGH THE PASSES OF THE MOUNTAINS ON THE ROAD TO JERICHO.

of the admirable story of the Good Samaritan can be perceived. Here, pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of everything around. Here, the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman."—BUCKINGHAM'S *Travels*, vol. ii. pp. 55—57.

JERICHO.

SCRIPTURE NOTICES.

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead . . . and all the land of Judah . . . and the south, and the plain of the valley of *Jericho, the city of palm trees,* unto Zoar."—*Deuteronomy* xxxiv. 1—4. *Judges* i. 16.

"And Joshua . . . sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there . . . And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come unto thee . . . And the woman took the two men and hid them . . . Then she let them down by a cord through the window; for her house was upon the town wall . . . And they went and came unto the mountain, and abode there three days, until the pursuers were returned . . . So the two men returned and descended from the mountain, and passed over, and came to Joshua."—*Joshua* ii. 1, &c.

"And Joshua rose early in the morning . . . and came to Jordan, he, and all the children of Israel, and lodged there before they passed over . . . And the people passed over right against Jericho."—*Joshua* iii. 1, 16.

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes, and looked, and behold, there stood a man over against him with his sword drawn in his hand . . . And he said . . . As Captain of the host of the Lord am I now come . . . Loose thy shoe from off thy foot; for the place whereon thou standest is holy."—*Joshua* v. 13, &c.

"Now Jericho was straitly shut up, because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into

thine hand Jericho . . . and ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns : and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout : and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him. . . . And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout ; for the Lord hath given you the city. And the city shall be accursed . . . And they took the city . . . and they burnt the city with fire . . . and Joshua saved Rahab the harlot alive . . . And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho : he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."—*Joshua* vi. 1, &c.

" In his (Ahab's) days did Hiel the Bethelite build Jericho : he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun."—1 *Kings* xvi. 34.

" . . . And the men of the city (Jericho) said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth ; but the water is naught, and the ground barren, (or, causing to miscarry.) And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters ; there shall not be from thence any more death or barren land. So the waters were healed . . ."—2 *Kings* ii. 19—22. (See whole chapter.)

"And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king (Zedekiah), and brought him up to the king of Babylon . . ."—2 *Kings* xxv. 5. (*Jer.* xxxix. 5, lii. 8.)

"And as they departed from Jericho, a great multitude followed him."—*Matthew* xx. 29.

"And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus . . . sat by the highway-side, begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me . . . And Jesus stood still, and commanded him to be called . . . and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."[1]—*Mark* x. 46—52.

[See also Numb. xxii. 1, xxxiv. 15; Josh. xvi. 1, 7, xviii. 12, 21, xxiv. 11; Judges iii. 13; 2 Sam. x. 5; 2 Chron. xxviii. 15; Luke xviii. 35; Heb. xi. 30.]

The village of Erîha, or Rîha, which has been supposed to represent the ancient Jericho, is situated in the midst of the vast and beautiful plain of that name. "The plain is rich, and susceptible of easy tillage, and abundant irrigation, with a climate to produce anything. Yet it lies almost desert; and the village is the most miserable and filthy that we saw in Palestine. The houses, or hovels, are merely four walls of stones taken from ancient ruins,

[1] "St. Luke says that this took place 'as he was come nigh unto Jericho,' and afterwards records an event which took place in that city. But the words may be rendered, 'When he was nigh Jericho;' which is equally true of him who is gone a little way from it, as of him who is come near it; and as it is probable that Jesus stayed some days in the neighbourhood, this might occur as he went out of the city during that time, and he might afterwards re-enter it."—*Note in Treasury Bible.*

and loosely thrown together, with flat roofs of corn-stalks or brushwood, spread over with gravel. They stand quite irregularly, and with large intervals; and

PLAINS OF JERICHO.

each has around it a yard, enclosed by a hedge of the dry thorny boughs of the nûbk. In many of these yards are open sheds with similar roofs; the flocks and herds are brought into them at night, and render them filthy in the extreme. A similar but stronger hedge of nûbk branches surrounds the whole village, forming an almost impenetrable barrier. The few gardens round about seemed to contain nothing but tobacco and cucumbers. One single solitary palm now timidly rears its head, where once stood the renowned 'city of palm-trees.' Not an article of provision was to be bought here, except new wheat unground. We had tried last evening to obtain something for ourselves and our Arabs, but in vain; not even the ordinary lentiles were to be found . . . The people of Jericho are too indolent, or, as it was said,

too weak, to till their own lands, (and strangers had now come down into the plain to gather in the wheat-harvest, which was beautiful,) and cultivated solely by irrigation, without which nothing grows in the plain. (But) the feeble and indolent inhabitants of Jericho give themselves little trouble in respect to their agriculture. The fig-trees grow large and require little care; and their fine fields of grain, as we have seen, are sown and harvested by strangers. A few patches of tobacco and cucumbers seemed to be the amount of their own tillage . . .

"The climate of Jericho is excessively hot; and after two or three months becomes sickly, and especially unhealthy for strangers. According to our Arabs, the sojourn of a single night is often sufficient to occasion a fever."

The fertility and the various productions of the environs of Jericho have been celebrated in every age. Josephus, the great Jewish historian, frequently extols their exceeding richness and beauty. He calls this region the most fertile tract in Judea; and speaks of its beautiful gardens, and groves of palms of various species, which grew even along the banks of the Jordan, besides many other productions, as honey and balsam, and the common fruits of the earth in rich abundance. Few of these things now remain. One solitary palm-tree only lingers in all the plain; honey, if found at all, is now comparatively rare; the sycamore has retired from Jericho, (Luke xix. 4;) and one tree alone, besides the nûbk, appears to thrive still, called by the Arabs Zukkûm.[1] This is a thorny tree, not large, with greener and smoother bark than the nûbk, and bearing a green nut, having a very small kernel and a thick shell, covered with a thin flesh outside.[2] These "kernels the Arabs bray in a mortar, and then putting the pulp into scalding water, they

[1] This is probably the same as the Oleaster or wild olive.

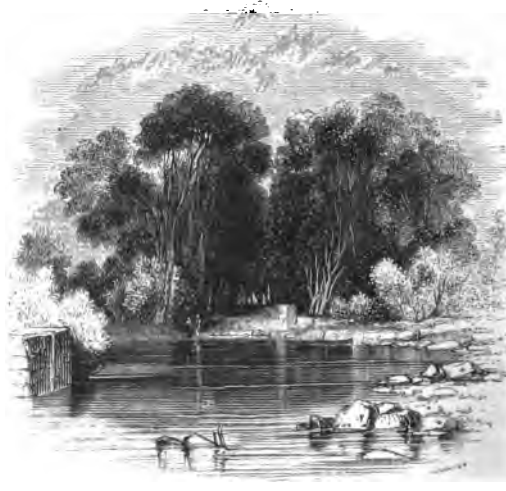
[2] This fruit, Maundrell observes, both in shape and colour resembles a small unripe walnut.

skim off an oil which rises to the top. This oil they take inwardly for bruises, and apply it outwardly to green wounds, preferring it before balm of Gilead. I procured a bottle of it, and have found it, upon some small trials, a very healing medicine."[1] This is the modern balsam or oil of Jericho . . . Another plant, which was formerly cultivated in abundance in the plains of Jericho, has also disappeared; viz. the sugar-cane. The earliest crusaders, it is said, found large tracts of these canes on the coast of the Mediterranean as far south as Tyre; and the warriors amid their sufferings often refreshed themselves with the juice. These canes, we are told, were also cultivated very extensively on the plains of the Jordan, around Jericho; where the many hermits of that region probably lived upon them, regarding the juice as the wild honey of John the Baptist.

"We took a walk to the fountain, whose waters are scattered over the plain; it is the only one near Jericho, and there is every reason to regard it as the scene of Elisha's miracle. It lies nearly two miles from the village and castle . . . The fountain bursts forth at the foot of a high double mound, or group of mounds . . . situated a mile or more in front of the mountain Quarantana. It is a large and beautiful fountain of sweet and pleasant water . . . It seems to have been once surrounded by a sort of reservoir, or semi-circular enclosure of hewn stones; from which the water was carried off in various directions to the plain below; but this is now mostly broken away and gone . . . At the back of the fountain rises up the bold perpendicular face of the mountain . . . The top of the mound above the fountain commands a fine view over the plain of Jericho, which needs only the hand of cultivation to become again one of the richest and most beautiful spots on the face of the earth. The fountain pours forth a noble

[1] Maundrell, March 30th, p. 86.

stream, which is scattered in rivulets over a wide extent . . . while the still more copious streams from



FOUNTAIN OF ELISHA.

(another fountain) are in like manner distributed . . . By these abundant waters, fertility and verdure are spread over the plain almost as far as the eye can reach . . . But, alas! almost the whole of this verdure at the present day, consists only of thorny shrubs, or trees of the thorny nûbk. It is a remarkable instance of the lavish bounty of nature, contrasted with the indolence of man. Where the water does not flow, the plain produces nothing . . .

"The castle and village of Rîha lie upon the northern bank of the valley Kelt, here the bed of a mountain-torrent, at the distance of nearly two miles from the point where it issues from the Western Mountains . . . . It dries up in summer, as was now the case; but the

brook in some seasons continues to run much later.[1] It is not, however, at Rîha that we must look for the ancient Jericho of the Scriptures. The earliest city of that name would naturally have been adjacent to the fountain; and the site of the later Jericho may have been changed in order to evade the curse. There are some ruins and remains at the distance of half an hour from the fountain, situated around the opening of the

JERICHO, AND THE JORDAN.

valley (Kelt), at the foot of the mountains of Judea, which in all probability mark the site of the Jericho of Herod and the New Testament."—See ROBINSON'S *Researches*, vol. ii. pp. 276—299.

The position of these ruins agrees with the description given of Jericho by the Jewish historian, Josephus.

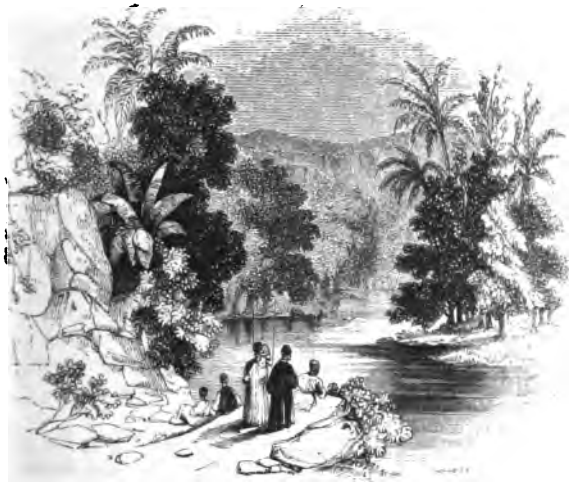
[1] It is not improbable that this valley, Kelt, may have been the brook Cherith, where the prophet Elijah hid himself, and wasfed by ravens.

"It is situate in a plain," he says, "but a naked and barren mountain of very great length hangs over it, which extends itself to the land about Scythopolis[1] northward, but as far as the country of Sodom, and the utmost limit of the (Dead Sea) southward. This mountain is all of it very uneven, and uninhabited by reason of its barrenness."

"Nothing," observes Mr. Buckingham, "can more accurately apply in all its particulars than this description does to the site of the present ruins, assumed here as those of the ancient Jericho . . . The spot lies at the very foot of the barren hills of Judea, which may be said literally to overhang it on the west; and these mountains are still as barren, as rugged, and as destitute of inhabitants as formerly throughout their whole range, from the lake of Tiberias to the Dead Sea."—BUCKINGHAM'S *Travels*, vol. ii. pp. 62, 63.

"Just before entering the village (Rîhah), we crossed a small brook which flows from the north-west, and has its rise in the fountain pointed out as that which Elisha healed. About this brook, and spreading out over the plain, were a number of bushes, mostly of the thorn kind, and not unlike what I have heard called the white thorn (in America). The largest of them were about as high as a peach-tree, but were rather a clump of branches growing out of one root, than branches from the same stem. They have many very sharp thorns on them. Some of them bore an apple, of a whitish colour, larger than a grape. There was also another bush with prickles on it, which grew from four to five feet high. It bore a yellow fruit, about as large as the apricot, that looked very rich and pretty, enticing the appetite, but the taste was unpleasant and indescribably nauseous. When cut, they were soft and watery."—PAXTON, pp. 154, 155.

[1] Bethshan.



RIVER JORDAN.

CHAPTER VII.

COURSE OF THE JORDAN FROM ITS SOURCE TO THE DEAD SEA.

THE JORDAN—WATERS OF MEROM—SEA OF TIBERIAS—DEAD SEA—ENGEDI—SALT MOUNTAIN—ZOAR.

THE JORDAN.

SCRIPTURE NOTICES.

"AND I besought the Lord . . . saying, I pray thee, let me go over, and see the good land that is beyond Jordan."—*Deuteronomy* iii. 23, &c.

"And the men pursued after them the way to Jordan . . . *unto the fords*."—*Joshua* ii. 7.

"And Joshua . . . came to Jordan, he and all the children of Israel, and lodged there before they passed over . . . And it came to pass, when the people removed from their tents, to pass over Jordan . . . and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon an heap . . . and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho."—*Joshua* iii. 1, &c.

"Then David arose, and all the people that were with him, and they passed over Jordan . . ."—1 *Samuel* xvii. 22. (See in this chapter the account of Absalom's rebellion, and in chap. xix. that of David's return over Jordan.)

"(Elisha) took up also the mantle of Elijah, that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah . . . and smote the waters, and said, Where is the Lord God of Elijah? And . . . they parted hither and thither: and Elisha went over."—2 *Kings* ii. 13, &c.

"And Elisha sent a messenger unto (Naaman), saying, Go and wash in Jordan seven times . . . and thou shalt be clean."—2 *Kings* v. 10, &c.

"He shall come up like a lion from the swelling of Jordan . . ."—*Jeremiah* xlix. 19.

"Then cometh Jesus . . . to Jordan, unto John, to be baptized of him . . . And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—*Matthew* iii. 13, &c. (2 *Kings* vi. 1, &c.)

PLAINS OF JORDAN. (VALLEY OF EL-GHOR.)

"AND Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, *before the Lord destroyed Sodom and Gomorrah*, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan . . . and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." — *Genesis* xiii. 10—12.

" . . . All these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan."—1 *Kings* vii. 45, 46.

SOURCES OF THE JORDAN. UPPER AND LOWER JORDAN. FORDS OF JORDAN. VALLEY EL-GHOR.

"THE united voice of all antiquity places the sources of the Jordan at Paneas, the present Bâniâs, or in the vicinity.

"Just on the north-east side of (this) village is the source of the river, (here called Bâniâs,) issuing from a spacious cavern under a wall of rock, at the base of the (eastern) mountain. In the face of the perpendicular rock, directly over the cavern, and in other parts, several niches have been cut, apparently to receive statues. Each of these niches had once an inscription ; but they are now so far obliterated, that Burckhardt could copy only the fragments of one, which appears to have emanated from a priest of Pan. Around this source are a number of hewn stones. The stream flows off on the north and west of the village, and joins another at the distance of an hour and a half in the plain below."

But there is a second source, also described by ancient writers, at the place called Tell el-Kâdy, lying in the plain about an hour off Bâniâs. It is described as a small elevation in the plain, with a flat space upon the top. There are two springs, one very large; the united waters immediately form a stream twelve or fifteen yards across, which rushes rapidly over a stony bed into a lower plain. The springs are thickly surrounded by bushes and trees; but there are no ruins near them. About a

SOURCES OF THE JORDAN.

quarter of an hour north, Burckhardt speaks of ruins of ancient habitations; and the hill over the fountains appears to have been built upon, though nothing is now visible. This river, which the inhabitants regard as the true Jordan, forms a junction with the river Bâniâs, . . and the united stream is said then to keep along

near the eastern hills, quite down to the Waters of Merom.[1]

"The fountains at Tell el-Kâdy directly correspond to the source, which Josephus speaks of as the 'other source' of the Jordan, called also Dan; where stood the city Dan, anciently Laish. The same city Dan is placed by Eusebius and Jerome at four Roman miles from Paneas, towards Tyre, corresponding well to the present distance of the sources. The river issuing from this source, Josephus says, was called 'the Lesser Jordan,' obviously in distinction from the somewhat longer stream from Paneas, into which it flows . . .

"Thus we find, at Bâniâs and Tell el-Kâdy, the two sources of the greater and lesser Jordan, precisely as described by the ancients at Paneas, and the site of Dan . . .

"The Jordan, at its entrance into the lake of Tiberias, runs near the foot of the western hills, which next its valley are steep, but not high; while on the other side of the stream, a fine fertile plain stretches off along the end of the lake, for an hour or more, quite to the mountains which skirt the eastern shore . . .

"(The Upper Jordan) is less broad, less deep, and less rapid, than where we had come upon it near the Dead Sea . . . It is a sluggish stream, turbid, but not clayey . . . winding between low . . . banks . . . There are many bars and shallows, where the river may occasionally be forded; in other parts the water has considerable depth, but no strength of current."

Of the river near the Dead Sea, (the Lower Jordan,) Dr. Robinson observes,—"The upper or outer banks of the Jordan, where we came upon it, (at the ford el-Helu, which is the lowest point where the river is ordinarily crossed,) are not more than one hundred rods apart, with a descent of fifty or sixty feet to the level of the lower

[1] See "Bâniâs, or Cæsarea Philippi," "Dan, or Laish," and "Waters of Merom."

valley in which the river flows. There was here no sign of vegetation along the upper banks, and little, if any, in the valley below; except a narrow strip of canes, here occupying a still lower tract along the brink of the channel on each side. With these were intermingled occasionally tamarisks, and the species of willow . . . from which the pilgrims usually carry away branches for staves, after dipping them in the Jordan. Looking down upon the river from the high upper bank, it seemed a deep, sluggish, discoloured stream, winding its way slowly . . . Further up the river we could see that the high upper banks were wider apart, and the border of vegetation much broader, with many trees . . . There was a still though very rapid current; the water was of a clayey colour, but sweet and delightfully refreshing . . .

"The present Arabic name for the Jordan is 'the watering-place,' to which the epithet 'the great' is sometimes annexed . . . The common name of the great valley through which it flows below the lake of Tiberias, is *el-Ghor*, signifying a depressed tract or plain, usually between two mountains; and the same name continues to be applied to the valley quite across the whole length of the Dead Sea, and for some distance beyond . . .

"The Jordan issues from the lake of Tiberias, near its south-west corner, where are still traces of the site and walls of the ancient Tarichæa. The river at first winds very much, and flows, for three hours, near the western hills; then turns to the eastern, on which side it continues its course, for several hours, to the district called 'Ass's Horn,' two hours below Beisân, where it again returns to the western side of the valley; lower down, it follows more the middle of the great valley . . .

"A few hundred yards below the point where the Jordan issues from the Lake of Tiberias, is a ford, close by the ruins of a Roman bridge of ten arches . . . The river is fordable in many places during summer; but

the few spots where it may be crossed in the rainy season are known only to the Arabs.

"The banks of the Jordan appear to preserve everywhere a tolerably uniform character . . . The river flows in a valley of about a quarter of an hour in breadth, which is considerably lower than the rest of the valley of the Ghor,—in the northern part about forty feet. This lower valley, where Burckhardt saw it, was covered with high trees and a luxuriant verdure, affording a striking contrast with the sandy slopes that border it on both sides. Further down, the verdure occupies in some parts a still lower strip along the

FORDS OF THE JORDAN.

river's brink. The channel of the river varies in different places; being in some wider and more shallow

and in others narrower and deeper. At the ford, near Basân, on the 12th of March, Irby and Mangles found the breadth to be 140 feet by measure ; the stream was swift, and reached above the bellies of the horses. When Burckhardt passed there in July, it was about three feet deep. On the return of the former travellers, twelve days later (March 25th), they found the river, at a lower ford, extremely rapid, and were obliged to swim their horses. On the 29th of January, in the same year, as Mr. Bankes crossed at or near the same lower ford, the stream is described as flowing rapidly over a bed of pebbles, but as easily fordable for the horses. At the Greek bathing-place, lower down, it is described, in 1815, on the 3d May, as rather more than fifty feet wide and five feet deep, running with a violent current; in some other parts it was very deep . . .

"In the Book of Joshua, the river Jordan is said to 'overflow all its banks' in the first month, or all the time of harvest. The original Hebrew expresses in these passages nothing more, than that the Jordan 'was full (or filled), up to all its banks,' meaning the banks of its channel ; it ran with full banks, or was brim-full . . .

"Thus understood, the biblical account corresponds entirely to what we find to be the case at the present day. The Israelites crossed the Jordan four days before the Passover (Easter) . . . Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by two or three weeks. Then, as now, there was a slight annual rise of the river, which caused it to flow at this season with full banks, and sometimes to spread its waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract covered with trees and vegetation along its sides. Farther than this there is no evidence that its inundations have ever extended . . .

"The low bed of the river, and the absence of inundation and of tributary streams, combine to leave the greater portion of the Ghôr a solitary desert. Such it is described in antiquity, and such we find it at the present day. Josephus speaks of the Jordan as flowing 'through a desert;' and of this plain as in summer scorched by heat, insalubrious, and watered by no stream except the Jordan . . . In the northern part of the Ghôr, according to Burckhardt, the great number of rivulets which descend from the mountains on both sides, and form numerous pools of stagnant water, produce in many places a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedawin. So, too, in the southern part, where similar rivulets or fountains exist, as around Jericho, there is an exuberant fertility; but these seldom reach the Jordan, and have no effect upon the middle of the Ghôr. Nor are the mountains on each side less rugged and desolate than they have been described along the Dead Sea. The western cliffs overhang the valley at an elevation of a thousand or twelve hundred feet; while the eastern mountains are indeed at first less lofty and precipitous, but rise, further back, into ranges from two thousand to twenty-five hundred feet in height.

"Such is the Jordan and its valley; that venerated stream, celebrated on almost every page of the Old Testament as the border of the Promised Land, whose floods were miraculously 'driven back' to afford a passage for the Israelites. In the New Testament, it is still more remarkable for the baptism of our Saviour; when the heavens were opened, and the Spirit of God descended upon him, 'and lo, a voice from heaven, saying, This is my beloved Son!' We now stood upon its shores, and had bathed in its waters, and felt ourselves surrounded by hallowed associations. The exact places of these and other events connected with this part of

the Jordan, it is in vain to seek after: nor is this necessary, in order to awaken and fully to enjoy all the emotions which the region around is adapted to inspire." —See ROBINSON'S *Researches*, vol. ii. pp. 255—267. vol. iii. pp. 301, 309—312, 347—355.

WATERS OF MEROM, OR LAKE EL-HÛLEH.

SCRIPTURE NOTICE.

"AND when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel . . . So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. And the Lord delivered them into the hand of Israel, who smote them . . ."—*Joshua* xi. 5, 7, &c.

The Lake El-Hûleh is mentioned in the Old Testament as the waters of Merom; in the vicinity of which Joshua smote Jabin king of Hazor and the Canaanites, with a great slaughter.

While Dr. Robinson was waiting at Safed he visited this lake, of which he gives the following account:—

". . . Being very desirous to obtain a view of the basin of the Hûleh, and the country around the sources of the Jordan, our younger muleteer . . . proposed to take us to a spot about an hour north-east of the town, where he said we might have an extensive prospect . . . (viz. Benît). Here are the slight remains of a former village, situated directly on the brow of the mountains enclosing the Hûleh, and commanding a splendid view over the whole basin and the surrounding region. Almost directly at our feet lay the lake, separated from the mountain on which we stood only by a lower tract

of uneven table-land . . . On the north, its waters are skirted by a marshy tract, covered with tall reeds and flags, into which our guide assured us neither man nor beast could penetrate . . . The marsh gradually passes off into a still more extensive and broader tract of fine meadow land, occupied by nomadic Arabs, whose main employment is the raising of cattle, chiefly buffaloes. . . . Still further north, the ground rises into a fertile plain, extending towards Bâniâs, on which grain is cultivated. *But the whole region is given up to Bedawin and Ghawârineh.*

"The town of Bâniâs . . . we could not here see, it being hidden behind some projections of the hills in its vicinity. But the ruined Saracenic castle, . . . standing upon a point of the eastern mountain, was distinctly visible. According to Burckhardt, the only traveller who has visited the spot, it is an hour and a quarter distant from Bâniâs . . . 'it seems to have been erected during the period of the crusades, and must certainly have been a very strong hold to those who possessed it.' . . . Beyond it . . . towered the lofty summit of Hermon, here seen in all its majesty, with its long narrow glaciers, like stripes of snow, extending down below its icy crown, and glittering in the sun . . . The high tract of country (on the west) is thickly populated. It bore everywhere the marks of tillage; and many villages were in sight, the names of which our guide did not know. One was mentioned, on the hills opposite the marshes, still bearing the name of Kedes; it is without doubt the ancient Kedesh of Naphtali, a city of refuge and of the Levites, the birthplace of Barak, situated twenty Roman miles from Tyre, and not far from Paneas.[1] It was afterwards conquered by Tiglath-Pileser.[2]

"The view from Benît, the spot where we stood, was very extensive and magnificent. Before us rose

[1] Josh. xix. 37, xx. 7, xxi. 32; Judges iv. 6. [2] 1 Kings xv. 29.

Hermon in all his glory; while, more on the left, the ridges of Lebanon were visible to a great distance, terminated far in the north-east by the snowy peak of Jebel Sŭnnîn . . . We could distinctly trace the outline of the narrow valley of the Jordan, from the Hûleh to the Lake of Tiberias. A portion of that lake, the north-eastern part, could also be perceived, like a separate lake, deep among the mountains; and beyond it the 'high hills' of Bashan presented their beautiful outline. Towards the south and west the view was shut out by the adjacent higher ground: but the place of the ancient Dan (see DAN or LAISH) was before us, and we thus had been permitted to behold the Promised Land in all its length,—from Dan even to Beersheba." —See ROBINSON'S *Researches*, vol. iii. pp. 339, 342—344, 355, 356.

SEA OF TIBERIAS.

SCRIPTURE NOTICES.

"AND when (Jesus) was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with waves; but he was asleep. And his disciples came to him and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, oh ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm."—*Matt.* viii. 23.

"And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch

out into the deep, and let down your nets for a draught. And Simon, answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word, I will let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord . . . And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him."—*Luke* v. 1, &c.

"After these things, Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him . . . And Jesus went up into a mountain, and there he sat with his disciples. (Read in following verses the account of the miracle of the feeding the *five* thousand.) When Jesus . . . perceived that they would come and take him by force, to make him a King, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone

. . . when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?"—*John* vi. 1, &c.

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter and Thomas . . . and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately: and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard it was the Lord, he girt his fisher's coat unto him . . . and did cast himself into the sea. And the other disciples came in a little ship . . . dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine . . . Jesus then cometh, and taketh bread, and giveth them, and fish likewise . . . So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? . . . Feed my lambs."—*John* xxi. 1, &c.

"We reached the brow of the height above Tiberias, where a view nearly of the whole sea opened at once upon us. It was a moment of no little interest; for who can look without interest upon a lake on whose shores the Saviour lived so long, and where he performed so many of his mighty works? Yet to me, I must con-

SEA OF TIBERIAS.

fess, so long as we continued around the lake, the attraction lay more in these associations than in the scenery itself. The lake presented indeed a beautiful sheet of limpid water, in a deep depressed basin, from which the shores rise, in general, steeply and continuously all around, except where a ravine, or sometimes a deep wady, occasionally interrupts them. The hills are rounded and tame, with little of the picturesque in their form; they are decked by no shrubs nor forests . . . One interesting object greeted our eyes—a little boat. with a white sail, gliding over the waters; the only one, as we afterwards found, upon all the lake . . .

"As we sat at evening in the door of our tent, looking out over the placid surface of the lake, its aspect was too inviting not to allure us to take a bath in its limpid waters. The clear and gravelly bottom shelves down in this part very gradually, and is strewed with many pebbles. In or after the rainy season, when the torrents from the neighbouring hills and the more northern mountains stream into the lake, the water rises to a higher level, and overflows the court-yards of the houses along its shores in Tiberias. The lake furnishes the only supply of water for the inhabitants; it is sparkling, and pleasant to the taste; or at least it was so to us, after drinking so long of water carried in our leathern bottles . . .

"The lake is full of fish of various kinds; we had no difficulty in procuring an abundant supply for our evening and morning meal; and found them delicate and well-flavoured. The fishing is carried on only from the shore; it is usually farmed out by the government; but we did not learn on what terms it was at present held. The little boat which we had seen with its white sail, as we descended to the city, was now lying on the eastern shore, five or six miles distant; it had gone thither in order to fetch wood; and we pleased ourselves with the idea of taking a sail in it upon the lake the next day.

"The view of the lake from Tiberias embraces its whole extent, except the south-west extremity. The entrance of the Jordan from the north was distinctly visible, bearing north-east . . . with a plain extending from it eastward . . . Upon the eastern shore, the mountain, or rather the wall of high table-land, rises with more boldness than on the western side, and two deep ravines are seen breaking down through to the lake . . . The view of the southern end of the lake is cut off by a high promontory of the western mountain, which projects considerably, not far beyond the hot springs . . . we would gladly have followed the shore southwards to

the outlet of the lake, where the Jordan issues from it, but our time did not permit."

Pococke gives the following description of this southern part of the lake, which he says is four miles from Tiberias. "I went along the west side of the lake to the south end of it . . . and came to the place where the lake empties itself into Jordan; it is very narrow there, being not above two miles broad, and the channel of the river is rather nearer to the west side. Jordan first runs south, for about a furlong, and then turns west for about half a mile."[1]

The Lake of Tiberias is probably depressed below the level of the Mediterranean, which, observes Dr. Robinson, "gives to the deep basin of the lake, and the adjacent shores and valleys, a climate and vegetable character similar to those around Jericho, though less intense and strongly marked . . .

"We rose early this morning, in the hope of a pleasant excursion upon the lake so often honoured by the presence of our Saviour. But a strong south-west wind had been blowing all night, and still continued, so that the boat had not returned, nor could it be expected . . . On the southern part of the lake, and along its whole eastern coast, the mountain wall may be estimated as elevated eight hundred or a thousand feet above the water, steep, but not precipitous. On the east the mountains spread off into . . . (the) high, uneven table-land of . . . Gaulonitis, and on the west into the large plain north of Tabor; rising indeed very slightly, if at all, above these high plains. Along the north-west part of the lake, beyond Magdala, the hills are lower, and the country back of them more broken; they rise with a gradual ascent from the shore, and cannot at first well be more than from three to five hundred feet in height. Such is the tract of broken table-land occupying the space between the two lakes of Tiberias and Hûleh;

[1] Pococke, vol. ii. p. 70, fol.

though, more in the north-west, it has perhaps an elevation of eight hundred feet above the lake.

"The position of this lake, embosomed deep in the midst of higher tracts of country, exposes it, as a matter of course, to gusts of mind, and, in winter, to tempests. One such storm is recorded during the course of our Lord's ministry. In the other instance, when Jesus followed his disciples, walking on the water, it is only said the wind was contrary, and, as John adds, great; all this would apply to the lake, as we saw it; and to the detention of the boat on the other side, which hindered us from hiring it . . . The extent of the lake has sometimes been greatly overrated . . . The distance, in a straight line, from the entrance of the Jordan on the north, to its exit in the south, cannot be more than eleven or twelve geographical miles, (and) the greatest breadth, opposite to Magdala, is about half the length." —See ROBINSON'S *Researches*, vol. iii. pp. 252, 253, 261—263, 264, 265, 276, 312—314.

"The expanse that unfolds itself from this place, Tiberias," writes Mr. Hardy, "is perhaps little changed since the times of our Lord. The works of man are imposing to-day, but in a little time they are deserted, and in ruin; temples, palaces, and even cities, are destroyed, and no investigation can discover the spots where they once flourished, though the detail of the events that took place within them may be familiar to our minds; but mountains and seas have been named 'everlasting;' and as they looked a thousand years gone by, so look they now. It was upon this sea that our Lord sat in a boat, and thence taught the people standing upon the shore; and what a sight it must have presented, to have seen the boat in the water, and the Prince of Life, and the listening multitude lining in rows the slopes of the ascent, as if in an immense amphitheatre, all so still that the little birds would not be frighted from their course in approaching the solemn audience, and the whole reflected upon the clear waters

at their feet . . . It was upon this sea that Jesus walked . . . in the fourth watch of the night, when the wind was boisterous and the waves were high; and it was to these waters he spake, when he said, in majesty, 'Peace, be still; and the rebuked wind ceased, and there was a great calm.'"—HARDY'S *Notices*, pp. 237, 238.

THE SALT SEA, SEA OF THE PLAIN, OR DEAD SEA.

(LAKE ASPHALTIS,[1]) SALT MOUNTAIN, (USDUM.)

SCRIPTURE NOTICES.

"AND Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar."—*Genesis* xiii. 10.

"The Vale of Siddim, which is the *Salt Sea*. And the Vale of Siddim was full of slime-pits."—*Genesis* xiv. 3, 10. (See whole chapter.)

"Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground . . . And (Abraham) looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."—*Genesis* xix. 24—28.

". . . The *Sea of the plain*, even the Salt Sea."—*Deuteronomy* iii. 17.

". . . The *East* Sea."—*Ezekiel* xlvii. 18; *Joel* ii. 20.

[See Numb. xxxiv. 3, 12; Deut. iv. 49; Josh. iii. 16, xv. 2, 5, xviii. 19.]

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[1] So called, on account of the asphaltum, or bitumen, with which it abounds.

EN-GEDI, ('AIN JIDY,) ENGADDI, OR HAZEZON-TAMAR.

SCRIPTURE NOTICES.

"... THE Amorites, that dwelt in Hazezon-tamar." —*Genesis* xiv. 7.

"And David went up from thence, and dwelt in strong holds at En-gedi."—1 *Samuel* xxiii. 29.

"And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. Then Saul ... went to seek David and his men upon the rocks of the wild goats. And he came to the sheep-cotes by the way, where was a cave; and Saul went in ... and David and his men remained in the sides of the cave."—1 *Samuel* xxiv. 1, &c. (See whole chapter, for the account of David's forbearance and loyalty on this occasion.)

"It came to pass ... that the children of Moab and the children of Ammon ... came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea, on this side Syria: and, behold, they be in Hazezon-tamar, which is En-gedi. And Jehoshaphat feared, and set himself to seek the Lord. ... Then upon Jahaziel, the son of Zechariah ... came the Spirit of the Lord in the midst of the congregation; and he said, Hearken ye, all Judah ... and thou King Jehoshaphat; Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff (or ascent) of Ziz; and ye shall find them at the end of the brook, (or valley,) before the wilderness of Jeruel. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem ... And they rose early in the

morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And . . . he appointed singers unto the Lord, and that they should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir . . . and they were smitten . . . And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth. . . . And when Jehoshaphat and his followers came to take away the spoil of them . . . they were three days in gathering of the spoil, it was so much. And on the fourth day, they assembled themselves in the valley of Berachah (*i. e.* Blessing); for there they blessed the Lord . . . And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord." —2 *Chronicles* xx. (whole chapter.)

"My beloved is unto me as a cluster of camphire (or cypress) in the vineyards of En-gedi."—*Canticles* i. 14.

[Josh. xv. 62; Ezekiel xlvii. 10.]

Travelling from Carmel, in Judea, towards the Dead Sea, Dr. Robinson writes, "A steep descent of five minutes brought us to a difficult pass along the brink of a deep precipitous valley on our left, which proved to be the valley El-Ghâr: here very narrow, and running between walls of perpendicular rock, at a depth of more than a hundred feet. We descended by a very rugged and somewhat dangerous path; and reached the bottom at twenty minutes past noon.

"In the course of the day, we had already started a

gazelle; and had seen also a jackal, which, at a distance, might be mistaken for a fox, though his colour is more yellow, and his movements less wily. As we now came in view of the ravine of the Ghâr, a mountain goat started up, and bounded along the face of the rocks on the opposite side. Indeed, we were now in the 'wilderness of En-gedi,' where David and his men lived among 'the rocks of the wild goats;' and where the former cut off the skirts of Saul's robe in a cave. The whole scene is drawn to the life. On all sides the country is full of caverns, which might then serve as lurking-places for David and his men, as they do for outlaws at the present day.

"Our path now followed down the bottom of the valley for some distance; which is here just wide enough to be the bed of a torrent, sometimes scarcely fifty feet, between perpendicular precipices, rising sometimes hundreds of feet on each side. In the cliffs above, multitudes of pigeons were enjoying their nests undisturbed. Here was again the retem (see BEERSHEBA) growing very large; and other shrubs of the desert. Further down, the valley contracts, and becomes impassable. It enters the sea just south of En-gedi . . . we left the Ghâr, and turned up a steep and rocky pass . . .

"For the last two or three hours of (our) way, we (were) subjected to continual disappointment. At every moment we expected to obtain some glimpse of the sea, and to arrive at the shore nearly upon a level with its waters. But the way at every step seemed longer and longer: and it was now only after nearly seven hours of travel, that we arrived at the brow of the pass. Turning aside a few steps to what seemed a small rock on our right, we found ourselves at the summit of a perpendicular cliff overhanging En-gedi and the sea, at least fifteen hundred feet above its waters. The Dead Sea lay before us in its vast deep chasm, shut in on both sides by ranges of precipitous

mountains ; their bases sometimes jutting out into the water, and again retreating, so as to leave a narrow strip of shore below . . . One feature of the sea struck us immediately . . . viz., the number of shoal-like points and peninsulas which run out into its southern part, appearing at first sight like flat sand-banks or islands . . . Towards the southern extremity of the sea, a long

DEAD SEA, JERICHO, ETC.

low mountain was seen running out obliquely towards the south-east . . . This our Arabs called Hajr Usdum, 'Stone of Sodom,'[1] and said it was composed wholly of rock-salt, too bitter to be fit for cooking, and only used sometimes as a medicine for sheep. The sea washes the base of this mountain . . . The mountains on both sides of the sea are everywhere precipitous . . . As

[1] The form Usdum is probably a traditional reminiscence of the name Sodom. Galen says, the mountains around the lake were in his day called Sodom.

we looked down upon it from this lofty spot, its waters appeared decidedly green, as if stagnant; though we afterwards saw nothing of this appearance from below. A slight ripple was upon its bosom; and a line of froth was seen along and near the shore, which looked like a crust of salt.

(After remaining a short time on the cliff), "we began to work our way down the terrific pass. This was no easy labour. The path descends by zig-zags, often at the steepest angle practicable for horses, and is carried partly along ledges or shelves on the perpendicular face of the cliff, and then down the almost equally steep descent . . . My companion had crossed the heights of Lebanon and the mountains of Persia; and I had formerly traversed the whole of the Swiss Alps; yet neither of us had ever met with a pass so difficult and dangerous . . . After a descent of forty-five minutes, we reached the beautiful fountain 'Ain Jidy, bursting forth at once a fine stream upon a sort of narrow terrace or shelf of the mountain, still more than four hundred feet above the level of the sea. The stream rushes down the steep descent of the mountain below; and its course is hidden by a luxuriant thicket of trees and shrubs . . . We stopped at the fountain, expecting to continue our descent and encamp on the shore; but here we learned with dismay, that, in order to proceed northward, it would be necessary to climb again the whole of the fearful ascent; since all passage along the shore was cut off by a projecting cliff not far remote . . . Under these circumstances, we thought it better to encamp by the fountain, and visit the shore at our leisure during the afternoon.

"While thus engaged in pitching the tent, our Arabs were alarmed at seeing two men with guns coming down the brow of the pass. The idea of robbers was uppermost in their minds . . . but a few minutes afterwards, there appeared on the brow above a troop of peaceful donkeys . . . The strangers proved to be (pea-

sants,) from a village near Mâr Sâba, coming to this part of the Dead Sea after salt. . . The poor animals had afterwards to ascend this difficult pass with heavy loads. The salt is used for cooking, after being washed. Here, at the fountain, are the remains of several buildings, apparently ancient; though the main site of the town seems to have been further below. The fountain itself is limpid and sparkling, with a copious stream of sweet water, but warm . . . Kept in vessels over night, we found it delightfully cool and refreshing . . .

"We set off for the shore about five o'clock, and reached it in some twenty-five minutes, descending along the thicket by the brook. The declivity is here still steep, though less so than the pass above. The whole of this descent was apparently once terraced for tillage and gardens; and on the right, near the foot, are the ruins of a town, exhibiting nothing of particular interest . . . From the base of the declivity, a fine rich plain slopes off very gradually, nearly half a mile to the shore. The brook runs across it directly to the sea; though, at this season, its waters were absorbed by the thirsty earth long before reaching the shore. So far as the water extended, the plain was covered with gardens, chiefly of cucumbers . . . The soil of the whole plain is exceedingly fertile, and might easily be tilled, and produce rare fruits. In various parts of it are traces of unimportant ruins. The length of the plain is little more than half a mile, it being nearly a square; terminated on the south by the valley El-Ghâr, which here enters the sea between lofty precipices; and on the north by the valley Sudeir, a comparatively short ravine, breaking down from above, through the cliffs, between banks almost equally lofty and precipitous. Indeed, the cliff upon its northern side, called El-Mersed, just beyond the plain, is, perhaps, the highest and most inaccessible along the whole western coast; and its base, projecting into the sea, cuts off all further passage along the shore. The precipice upon which

we had stood near the brow of the pass, is situated somewhat further back, and stands like a gigantic bastion between these valleys, overlooking and almost overhanging the plain.

"The approach to the sea is here over a bank of pebbles, six or eight feet higher than the level of the water, as we saw it. These are covered with a shining crust, as of salt, or rather of an oily appearance. The water has a slightly greenish hue, and is not entirely transparent; but objects seen through it, appear as if seen through oil. It is most intensely and intolerably salt; and leaves behind a nauseous bitter taste, like Glauber's salts. It is said that common salt thrown into it, will not even be dissolved; we did not try the experiment, but such would seem very likely to be the fact. The water is exceedingly buoyant. Two of us bathed in the sea, and although I never could swim before, either in fresh or salt water, yet here I could sit, stand, lie, or swim in the water, without difficulty . . . This buoyancy is mentioned by many ancient writers. The shore in this part shelved down very gradually, so that we waded out eight or ten rods before the water reached our shoulders . . .

"We returned much exhausted to our tent, and spent the evening, until quite late, in writing up our journals on the spot. The beams of the full moon lay upon the sea below us, diffusing a glow of light over the darkness of death.

". . . Shut in, as this deep caldron is, between walls of rock, the heat of the burning summer cannot be otherwise than very great. And such is the richness of the soil, both along the descent below the fountain, and on the little plains, and such the abundance of water, that nothing but tillage is wanting to render this a most prolific spot. It would be admirably adapted to the cultivation of tropical fruits.

"We had no question . . . that this spot is the ancient En-gedi. With this name the present 'Ain Jidy of the

Arabs is identical, and, like it, also signifies the 'Fountain of the Kid.' The more ancient Hebrew name was Hazezon-tamar. As such, it is first mentioned before the destruction of Sodom, as being inhabited by Amorites, and near to the cities of the plain. Under the name En-gedi, it occurs as a city of Judah in the desert, giving its name to a part of the desert to which David withdrew for fear of Saul. At a later period, bands of the Moabites and Ammonites came up against king Jehoshaphat, apparently around the south end of the Dead Sea, as far as to En-gedi; by the very same route, it would seem, which is taken by the Arabs in their marauding expeditions at the present day, along the shore as far as to 'Ain Jidy, and then up the pass, and so northwards below Tekoa.[1] According to Josephus, En-gedi lay upon the lake Asphaltis, and was celebrated for beautiful palm-trees and opobalsam, while its vineyards are likewise mentioned in the Old Testament. From it, towards Jerusalem, there was an ascent 'by the cliff Ziz,' which seems to have been none other than the present pass. In the days of Eusebius and Jerome, En-gedi was still a large village on the shore of the Dead Sea . . .

"The bed of the Dead Sea is only a portion of the Ghôr, or Great Valley, which here retains its usual breadth, and does not spread out into an oval form, or to a larger compass, as is the case around the lake of Tiberias . . .

"The phenomena around the Dead Sea are such as might naturally be expected from the character of its

[1] Dr. Robinson afterwards mentions this route again. "From the south end of the Dead Sea," he writes, "this great road follows the shore below as far as to 'Ain Jidy, and then ascends the pass." This is "the great Arab track through the desert, along the Dead Sea, by which the Arabs of the southern deserts, and those who come from the east around the southern end of the sea, are able to penetrate far to the north, without letting their movements be known to the tribes or villages farther west... It was, doubtless, by this same Arab road that the Moabites and Ammonites come up against king Jehoshaphat."—Vol. ii. pp. 247, 248.

waters, and of the region round about—a naked solitary desert. It lies in its deep caldron, surrounded by lofty cliffs of naked limestone rock, and exposed for seven or eight months in each year to the unclouded beams of a burning sun. Nothing, therefore, but sterility and death-like solitude can be looked for upon its shores; and nothing else is actually found, except in those parts where there are fountains, or streams of fresh water. Such is the case at 'Ain Jidy, in the Ghôr, near the S.E. corner of the sea, and on the isthmus of the peninsula; to say nothing of the Jordan, and the fountains around Jericho, on the north. In all these places there is a fertile soil, and abundant vegetation; nor have I ever seen a more luxuriant growth than at 'Ain Jidy. Here, too, were birds in great numbers in the thicket, and we saw them frequently flying over the sea . . .

"The body of the mountains around the sea is every where limestone, excepting Usdum, which is of rock salt . . . There is a black shining stone, found at the northern extremity of the sea, which partially ignites in the fire, and emits a bituminous smell . . . It is used in Jerusalem for the manufacture of (various) little articles. Sulphur is found in various parts; we picked up pieces of it as large as a walnut, near the northern shore; and the Arabs said it was found in the sea near 'Ain el-Feshkhah, in lumps as large as a man's fist. They find it in sufficient quantities to make from it their own gunpowder. Near Usdum, we afterwards picked up small lumps of nitre. All these circumstances testify to the volcanic nature of the whole region; and this is also confirmed by the warm fountains of 'Ain Jidy, and el-Feshkhah, on the west, and the hot sulphur springs . . . on the eastern coast . . .

"According to the testimony of all antiquity, and of most modern travellers, there exists within the waters of the Dead Sea no living thing—no trace, indeed, of animal or vegetable life. Our own experience, so far

as we had an opportunity to observe, goes to confirm the truth of this testimony. We perceived no sign of life within the waters. Yet, occasionally, travellers have seen shells on the shore, which has led to the supposition, that small muscles, or periwinkles, may, after all, exist in the sea . . . (but these shells, probably, were those of land animals; for the exact and cautious Seetzen observes, 'Snails and muscles I have not found in the lake; some snails that I picked up on the shore were *land-snails*;') . . . or, if they actually belonged to the lake, they probably have existed in it only near the mouth of the Jordan, where there is a large intermixture of fresh water, or in the vicinity of the various fountains which enter the sea. As we were leaving Palestine, we saw in the possession of two English travellers a small flat fish, about the length of a man's little finger, which was put into their hands as having been taken in the Dead Sea, and as proving that the sea was actually inhabited by fish. But the report added further, that the fish was found on the northern shore, at some distance from the mouth of the Jordan, and when caught, was in an exhausted and dying state. It would seem, therefore, much more probable that this was a wanderer from the Jordan, who paid for his temerity with his life; furnishing a further example of the truth of Jerome's remark, that 'when the Jordan, swollen by the rain, sometimes carries down fish into the Dead Sea, they die immediately, and float upon the sluggish waters.'"

"The naturalist Schubert says, 'Fish, or snails, do not indeed live in this supersalt sea; the *melastoma* which we found on the shore, as well as the small dead fishes, of which we saw and picked up several thrown out by the waves upon the strand, are brought down by the Jordan, or accompany voluntarily his flood; but they soon pay for this love of wandering with their lives.'"

". . . After the earthquake of January 1, 1837, a

large mass of bitumen (one said like an island, another like a house) was discovered floating on the sea, and was driven aground on the west side, not far to the north of Usdum . . . (Numbers of persons swam off to it, and cut it up with axes, so as to bring it ashore. Others hearing of it, and going to get a share, found seventy men already upon and around it.) . . . It was carried off by camel loads, partly up the pass of Engedi, and sold by the Arabs."

"The above information may serve to illustrate the account of Josephus, that 'the sea in many places sends up black masses of asphaltum, (bitumen,) which float upon the surface, having the form and size of headless oxen.'"—ROBINSON'S *Researches*, vol. ii.

"I have visited many scenes of desolation, (writes Mr. Hardy, describing the scenery of the Dead Sea,) but this surpasses them all; yet this very spot, we are assured by Scripture, was once 'as the garden of the Lord, like the land of Egypt.' The sea is called in sacred writ the Salt Sea, the Sea of the Plain, and the East Sea. It occupies what was formerly the valley of Siddim, in which stood the five cities of the plain—Sodom, Gomorrah, Admah, Zeboim, and Bela. These guilty cities were utterly destroyed by the righteous vengeance of the Lord, and their very sites have been hid from the face of heaven by waters that are alone among all the waters of the world. The awful prophecy of Moses must needs, when considered amid the scene that here presents itself, bring fear to the mind of the sinner, and conviction to that of the sceptic. 'The stranger that shall come from a far land shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath; even all nations shall say,

Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers.'[1] The Israelites refused to listen to the warning voice, and the prophecy has been fulfilled in the utmost force of its terrible import. 'It is a fearful thing to fall into the hands of the living God.'"—HARDY'S *Notices of the Holy Land*, pp. 203, 204.

"*Apples of Sodom.*—One of the first objects which attracted our notice on arriving at Engedi, was a tree with singular fruit, which, without knowing at the moment whether it had been observed by former travellers or not, instantly suggested to our minds the far-famed fruits

'——— which grew
Near that bituminous lake where Sodom stood.'

This was the 'Ösher of the Arabs . . . which is found in abundance in Upper Egypt and Nubia, and also in Arabia Felix, but seems to be confined in Palestine to the borders of the Dead Sea."

"We saw here at Engedi several trees of the kind, the trunks of which were six or eight inches in diameter; and the whole height from ten to fifteen feet. It has a greyish cork-like bark, with long oval leaves . . . and when its leaves and flowers are broken off, it discharges copiously a milky fluid. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow colour. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin

[1] Deut. xxix. 22—25.

rind and a few fibres. It is indeed filled chiefly with air, like a bladder, which gives it the round form; while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, precisely like the pod of the silk-weed, though very much smaller. The Arabs collect the silk, and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible."

"The most definite account we have of the apples of Sodom, so called, is in Josephus . . . After speaking of the conflagration of the plain, and the yet remaining tokens of the divine fire, he remarks, that 'there are still to be seen ashes reproduced in the fruits; which indeed resemble fruits fit to be eaten in colour, but on being plucked with the hands, are dissolved into smoke and ashes.' In this account, after a due allowance for the marvellous in all popular reports, I find nothing which does not apply almost literally to the fruit of the 'ösher, as we saw it. It must be plucked and handled with great care, in order to preserve it from bursting. We attempted to carry some of the boughs and fruit with us to Jerusalem, but without success."

"*May* 11*th*. We rose with the dawn . . . and . . . as we looked down from Engedi upon the sea, the sun rose in glory, diffusing a hue of gold upon the waters, now agitated by a strong ripple from the influence of an eastern breeze. We could perceive the dense evaporation rising and filling the whole chasm of the lake, and spreading itself as a thin haze above the tops of the mountains. We were also not less surprised than delighted, to hear, in the midst of the solitude and grandeur of these desolations, the morning song of innumerable birds. The trees, and rocks, and air around were full of the carols of the lark, the cheerful whistle of the quail, the call of the partridge, and the warbling of many other feathered choristers; while

birds of prey were soaring and screaming in front of the cliffs above.

"While the rest were busy in packing the tent and luggage, and loading the animals, I set off on foot, and ascended the pass alone. Three quarters of an hour brought me to the top of the cliff, whence we had yesterday enjoyed our first view of the sea. Here I sat down upon the brink of the precipice, and looked abroad again upon the sea and its wild craggy shores, to fix more deeply the impressions of the preceding day. The ripple on the sea created a gentle surge upon the shore below, the sound of which, as it rose upon the ear, was exceedingly grateful in this vast solitude. Lovely the scene is not, yet magnificently wild, and in the highest degree stern and impressive. Shattered mountains and the deep chasm of the rent earth are here tokens of the wrath of God, and of his vengeance upon the guilty inhabitants of the plain; when, 'turning the cities of Sodom and Gomorrah into ashes, he condemned them with an overthrow, making them an ensample unto them that after should live ungodly.'

"*Usdum. The Salt Mountain.*—Usdum is a narrow ridge, called by the Arab guides Khashm Usdum, the former word signifying 'cartilage of the nose.' . . . *The whole body of the mountain is a solid mass of rock-salt.* The ridge is in general very uneven and rugged, varying from one hundred to one hundred and fifty feet in height. It is, indeed, covered with layers of chalky limestone or marl, so as to present chiefly the appearance of common earth or rock; yet the mass of salt very often breaks out, and appears on the sides in precipices forty or fifty feet high and several hundred feet in length, pure crystallized fossil salt. We could at first hardly believe our eyes; until we had several times approached the precipices, and broken off pieces to satisfy ourselves, both by the touch and taste. The salt, where thus exposed, is every where more or less furrowed by the rains. As we advanced, large lumps

and masses, broken off from above, lay like rocks along the shore . . . the very stones beneath our feet were pure salt. This continued to be the character of the mountain, more or less distinctly marked, throughout its whole length, a distance of two and a half hours, or five geographical miles . . . The lumps of salt are not transparent, but present a dark appearance, precisely similar to that of the large quantities of mineral salt . . . the produce of the salt mines along the lower Danube. The existence here of this immense mass of fossil salt . . . accounts sufficiently for the excessive saltness of the Dead Sea . . .

"The position of this mountain, at the south end of the sea, enables us also to ascertain the place of the 'Valley of Salt,' mentioned in Scripture; where the Hebrews under David, and again under Amaziah, gained decisive victories over Edom. This valley could well have been no other than the Ghôr, south of the Dead Sea, adjacent to the mountain of salt; it separates, indeed, the ancient territories of Judah and Edom.[1]

"Somewhere in the neighbourhood lay also probably the 'City of Salt,' enumerated along with Engedi as in the desert of Judah."[2]—ROBINSON'S *Researches*, vol. ii.

BELA, OR ZOAR.

SCRIPTURE NOTICES.

". . . BELA, which is Zoar."—*Genesis* xiv. 2.

"Behold now, this city is near to flee unto, and it is a little one. Oh let me escape thither, (is it not a little

[1] 2 Samuel viii. 13; 1 Chronicles xviii. 12; 2 Kings xiv. 7. The first two passages clearly refer to the same event; but that in Samuel reads "Syrians," while that in Chronicles reads "Edomites." The latter reading is doubtless the correct one; while the former is easily accounted for by the similarity of the Hebrew letters ר and נ.

[2] Joshua xv. 61, 62.

one!) and my soul shall live. And he said unto him, . . . I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither; therefore the name of that city was called Zoar (*i. e.* little). The sun was risen upon the earth when Lot entered into Zoar." —*Genesis* xix. 20—23.

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead . . . and all the land of Judah . . . and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar."—*Deuteronomy* xxxiv. 1—3.

[See also Gen. xiii. 10; Is. xv. 5; Jer. xlviii. 34.]

"This city lay in sight of Sodom, in or adjacent to the plain, so as to be exposed to the same destruction which overtook the other cities, (as is apparent from Genesis xix., where the angel exempts Zoar from overthrow at the entreaty of Lot,) and there is decisive testimony that it lay on the east of the Dead Sea, in the territories of Moab. From it Lot ascended into the mountain, where his daughters bare each a son; and these became the ancestors of the Moabites and the Ammonites, who both dwelt in the Eastern Mountains; and the Crusaders, in A.D. 1100, after marching from Hebron and descending into the Ghôr, proceeded around the south end of the lake, and from Zoar began to enter the Eastern Mountains. All these circumstances seem to be decisive as to the position of Zoar on the eastern side of the Dead Sea, at the foot of the mountains near its southern end.

"In the time of Jerome, Zoar had a Roman garrison, and many inhabitants, and the Crusaders describe the place as pleasantly situated, with many palm-trees."

Irby and Mangles found the traces of an extensive

ancient site in the mouth of the valley Kerak, east of the Dead Sea, which, with good reason, they took for the remains of ancient Zoar. Speaking of the lower part of the valley, they write as follows: "All this tract might be, and probably has been irrigated, for it would be easy to dam up the brook, (Dara,) and conduct it in almost every direction. The form of fields, and even the marks of furrows are to be seen; and some ruins, like those of cottages, or of a small hamlet. Lower down, there is, very clearly, an ancient site; stones, that have been used in building, . . . are strewed over a great surface of even ground, and mixed both with bricks and pottery. This appearance continues without interruption, during the space of at least half a mile, quite down to the plain, so that it would seem to have been a space of considerable extent. We noticed one column, and we found a pretty specimen of antique, variegated glass; it may possibly be the site of the ancient Zoar. Near these remains the Dara opens from its glen into the plain to the northward, by a nook, where there is a wall of rude brick, with an arched doorway."—See ROBINSON'S *Researches*, vol. ii. pp. 203—248, 380—483, 648—650; IRBY and MANGLES, pp. 447, 448.

VIEW AMONG THE HILLS OF SAMARIA.

CHAPTER VIII.

SAMARIA.

SHILOH—LEBONAH—SHECHEM—MOUNTS EBAL AND GERIZIM—JACOB'S WELL—SAMARIA—ANTIPATRIS—PLAIN OF SHARON—JOPPA—CÆSAREA—DOR—MOUNT CARMEL.

SHILOH (SEILŬN).

SCRIPTURE NOTICES.

"AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them."—*Joshua* xviii. 1, &c.

"These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers

of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country."—*Joshua*, xix. 51. (xxi. 2, xxii. 9, 12.)

"And (Elkanah) went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. . . . So Hannah rose up, after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of the Temple of the Lord:) and she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of Hosts, if thou wilt . . . give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life. . . . And when (Hannah) had weaned (Samuel) she took him up with her . . . and brought him unto the house of the Lord in Shiloh; and the child was young . . . And he worshipped the Lord there."—1 *Samuel* i. 3, 9, &c.

"And the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh, by the word of the Lord."—1 *Samuel* iii. 21.

"And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines. . . . And . . . the elders of Israel said . . . Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies . . . And the Philistines fought; and Israel was smitten . . . And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the way-side, watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he

said, What meaneth the noise of this tumult? And the man came in hastily and told Eli . . . Israel is fled before the Philistines . . . and thy two sons . . . are dead, and the ark of God is taken. And . . . (Eli) fell from off the seat backward . . . and he died . . . And his daughter-in-law, Phinehas' wife . . . said, The glory is departed from Israel; for the ark of God is taken."—1 *Samuel* iv. 2, &c. (See whole chapter.)

" So Solomon thrust out Abiathar from being priest unto the Lord, that he might fulfil the word of the Lord which he spake concerning the house of Eli in Shiloh."—1 *Kings* ii. 27.

" At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee . . . and get thee to Shiloh: behold, there is Ahijah, the prophet . . . he shall tell thee what shall become of the child."—1 *Kings* xiv. 1—3.

" When God heard this (the idolatry of the Israelites) he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand."—*Psalm* lxxviii. 59—61.

" . . . Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel."—*Jeremiah* vii. 12.

" . . . Thus saith the Lord, If ye will not hearken to me, to walk in my law . . . Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth."—*Jeremiah* xxvi. 4, 6.

[See also Judges xviii. 31, xxi. 12, 19, 21; 1 Sam. ii. 14, xiv. 3; Jer. xli. 5.]

" *June* 14*th*.—A prominent object of our inquiries in this region (Dr. Robinson was travelling from Jerusalem to Sichem, and was now about half way between Bethel

and the latter place) was the ancient Shiloh, celebrated in the history of the Israelites, as the place where the ark remained from the time of Joshua to Samuel. Our guide . . . yesterday spoke of a ruin . . . called Seilûn; of which there was a saying among the people, that, were the Franks[1] to visit it, they would deem it of such importance, that they would not go away in less than a day . . . On inquiring farther . . . we found that the place in question lay not very far from the road, and might be visited by a small circuit. As the position seemed to answer well to that of Shiloh, we determined to go thither . . . The ruins of Seilûn (are) surrounded by hills, but looking out through (a) small valley towards (a beautiful) plain. Hardly five minutes before reaching the proper site, is an ancient ruin, a tower, or perhaps a small chapel, about twenty-eight feet square inside, with walls four feet thick. Within are three prostrate columns, with Corinthian capitals, lying separate. The stone which forms the upper part of the door-way is ornamented on the outside with sculptured work . . . The Arabs call this ruin the Mosque of Seilûn. As we came up, three startled owls flew off in dismay. The main site consists of the ruins of a comparatively modern village, covering a small hill, which is separated from the higher mountain on the north by a deep narrow valley, coming from the east, and running down towards the Khân El-Lubban.[2] On the east and west of the hill are two small, though wider valleys, running down north into the former . . . The position is in itself a fine one for strength, if it were ever fortified, though it is commanded by the neighbouring hills. Among the ruins of modern houses are many large stones, and some fragments of columns, showing the place to have been an ancient site. At the southern part of the hill is a small ruined mosque, standing partly beneath a noble oak-tree. Our guide told us of a foun-

[1] Europeans.

[2] See Lebonah.

tain up through the narrow valley towards the east. We went thither, and found that the valley here breaks through a ridge, and is at first shut in by perpendicular walls of rock; then follows a more open tract; and here, at the left, fifteen minutes from Seilûn, is the fountain. The water is excellent; and issues from the rocks first into a sort of artificial well, eight or ten feet deep, and thence into a reservoir lower down. Many flocks and herds were waiting round about. In the sides of the narrow valley are many excavated tombs, now much broken away; near the fountain are also several . . .

"The position of Shiloh is very definitely described in the book of Judges, as 'on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.'[1] (These) circumstances correspond exactly to Seilûn; for we were on the east of the great road between Bethel and Shechem, and in passing on towards the latter place, we came, after an hour, to the village of Lebonah, now El-Lubban. Here then was Shiloh, where the tabernacle was set up after the country had been subdued before the Israelites; and where the last and general division of the land was made among the tribes. The ark and tabernacle long continued here; from the days of Joshua, during the ministry of all the Judges, until the close of Eli's life; and here Samuel was dedicated to God, and his childhood spent in the sanctuary. In honour of the presence of the ark, there was 'a feast of the Lord in Shiloh yearly,' during which 'the daughters of Shiloh came out to dance in dances:' and it was on such an occasion, that they were seized and carried off by the remaining Benjamites as wives.[2] The scene of these dances may not improbably have been somewhere around the fountain above described. From Shiloh the ark was at length removed to the army of Israel; and being captured by the Philistines, returned no more to its former place. Shiloh hence-

[1] Judges xxi. 19—23. [2] Judges xxi. 19—23.

forth, though sometimes the residence of prophets, as of Ahijah, celebrated in the history of Jeroboam,[1] is nevertheless spoken of as forsaken, and accursed of God. It is mentioned in Scripture during the exile, but not afterwards; and Jerome speaks of it in his day as so utterly in ruins, that the foundations of an altar could scarcely be pointed out."[2]—ROBINSON'S *Researches*, vol. iii. pp. 84—89.

LEBONAH. (EL-LUBBAN.)

SCRIPTURE NOTICES.

". . . BEHOLD, there is a feast of the Lord in Shiloh yearly, in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of *Lebonah*."—*Judges* xxi. 19.

"Leaving Seilûn, we followed down the valley which takes the name of El-Lubban . . . for twenty minutes, passing a well on our left. The valley then turns west, and becomes level and fertile; the fields of millet were green and beautiful, perhaps a foot high; and here, for the first and only time, we saw people at work weeding the millet with a sort of hoe, but without loosening the earth around the plants. (In about an hour after leaving Seilûn) we were opposite the Khân El-Lubban, lying, perhaps, five minutes distant at the south end of the charming little plain into which the valley here enters, and at the foot of the mountain . . . This khân is now in ruins; but near by is a fine fountain of running water. From it the beautiful plain extends north . . . lying here deep among high rocky hills. On the slope

[1] 1 Kings xi. 29. [2] Jer. xli. 5.

of the mountain in the N.W. is seen the village of Lubban . . . (It is) considerably above the plain, is inhabited, and has the appearance of an old place . . . in the rocks above it are excavated sepulchres. There can be little doubt of its being the Lebonah of the Old Testament, between Bethel and Shechem. . . . From the days of the book of Judges till the time of the crusades, I am not aware that there occurs any mention of this name or place."—ROBINSON'S *Researches*, vol. iii. pp. 89—91.

"We ascended to the highest ridge of a rocky mountain, having a very deep valley on our left. Below us, on our right, lay a picturesque plain of small extent, embosomed in hills. Into this we descended by a dangerous pathway, and came first to an old ruin called Than-el-Laban, and then to a fine flowing well, Beer-el-Laban. The water was cool and pleasant. Some Syrian shepherds had gathered their flocks around the well. There were many hundreds of goats—some drinking out of the troughs, some reclining till the noonday heat should be past. We were reminded of the song—

'Where thou wouldst thy flocks to rest at noon.'

At the north-west end of this valley, on the height, we could see the village—the ancient Lebonah."—*Mission to the Jews*, p. 208.

SHECHEM AND SYCHAR.

SHECHEM, SHALEM, SYCHEM, OR SYCHAR.

(NEAPOLIS, NAPLOUSE, NAPALOSE, OR NÂBULUS.)

MOUNTS EBAL AND GERIZIM. JACOB'S WELL.

SCRIPTURE NOTICES.

"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land."—*Genesis* xii. 6.

"And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. And he bought a parcel of a field where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel."—*Genesis* xxxiii. 18—20.

"And . . . two of the sons of Jacob, Simeon and Levi . . . took each man his sword, and came upon the city boldly, and slew all the males . . . The sons of Jacob came upon the slain, and spoiled the city . . ."—*Genesis* xxxiv. 25, 27. (See whole chapter.)

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you . . . and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand . . . and Jacob hid them under the oak which was by Shechem."—*Genesis* xxxv. 2—4.

"And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? . . . Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem."—*Genesis* xxxvii. 12—14.

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God . . . And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal. Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites? . . . for ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you."—*Deut.* xi. 26—30.

"Then Joshua built an altar unto the Lord God of Israel in Mount Ebal, as Moses . . . commanded . . . And all Israel, and their elders, and officers, and their judges, stood on this side of the ark, and on that side

before the priests, the Levites, which bare the ark of the covenant of the Lord, as well the stranger as he that was born among them; half of them over against Mount Gerizim and half of them over against Mount Ebal; as Moses the servant of the Lord had commanded, before that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law."—*Joshua* viii. 30—34. *Deut.* xxvii.

"And they appointed . . . Shechem in Mount Ephraim . . ." (as one of the cities of refuge.)—*Joshua* xx. 7, xxi. 21.

"And Joshua gathered all the tribes of Israel to Shechem . . . and they presented themselves before God . . . So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem . . . and the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem . . . and it became the inheritance of the children of Joseph."—*Joshua* xxiv. 1, 25, 32.

". . . And all the men of Shechem gathered together . . . and went and made Abimelech king, by the plain (or oak) of the pillar that was in Shechem . . . And (Jotham) . . . went and stood in the top of Mount Gerizim, and . . cried . . . Hearken unto me, ye men of Shechem, that God may hearken unto you. . . . Then God sent an evil spirit between Abimelech and the men of Shechem . . . And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god . . . and cursed Abimelech . . . And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem . . . And Abimelech . . . took the city . . . and beat down the city, and sowed it with

salt. And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith . . . And Abimelech gat him up to Mount Zalmon . . . and cut down a bough from the trees, and took it and laid it on his shoulder, and said unto the people that were with him . . . make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women . . . And all the evil of the men of Shechem did God render upon their heads . . ."—*Judges* ix. 6, 7, 23, 27, &c. (Read in whole chapter the account of Abimelech's cruelty, seconded by the Shechemites.)

"God hath spoken in his holiness; I will rejoice; I will divide Shechem, and mete out the valley of Succoth."—*Psalm* lx. 6, cviii. 7.

"(Jesus) left Judea, and departed . . . into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water; Jesus saith, Give me to drink. For his disciples were gone away unto the city to buy meat."—*John* iv. 5, &c. (See whole chapter).

[Numb. xxvi. 31; 1 Kings xii. 1, 25; 1 Chron. vii. 19, 28; Acts vii. 16.]

"Shechem was a very ancient place, though we do not find it mentioned as a city until the time of Jacob. Abraham, indeed, first came, in the land of Canaan, 'unto the place of Shechem, unto the oaks of Moreh.'[1] And Jacob, on his return from Padan-aram, came to

[1] Gen. xii. 6.

Shalim, a city of Shechem, 'and pitched his tent before,' east of, the latter city. This corresponds to the present village of Sâlim, which lies east of Nâbulus across the great plain. In this plain the patriarch encamped, and purchased the 'parcel of ground,' still marked by his well, and the traditional tomb of Joseph. It was here that Dinah was defiled by Shechem, the son of Hamor, prince of the country; and the city Shechem, with its gates, is spoken of, named probably after that prince. It would seem not then to have been large, inasmuch as the two sons of Jacob were able to overcome and slay all the males. Jacob's Field, as we have seen, was a permanent possession; and the patriarch, even when residing at Hebron, sent his flocks to pasture in this neighbourhood. It was on a visit to them in this region that Joseph was sold by his brethren.

"On the return of the Israelites from Egypt after they had passed over Jordan, they were directed to set up great stones and build an altar on Mount Ebal; and to station six of the tribes upon Mount Gerizim to bless the people, and six upon Mount Ebal to curse. Between these two mountains, according to Josephus, lay Shechem, having Ebal on the north and Gerizim on the south. In the division of the land, Shechem fell to the lot of Ephraim, but was assigned to the Levites, and made a city of refuge. Here Joshua met the assembled people for the last time. In the days of the Judges Abimelech treacherously got possession of the city, which gave occasion for the beautiful parable of Jotham, delivered from Mount Gerizim; in the end the people proved treacherous to the usurper, and the city was destroyed by him. At Shechem all Israel came together to make Rehoboam king; here the ten tribes rebelled, and the city became for a time the royal residence of Jeroboam. We hear nothing more of it before the exile; during which it seems still to have been inhabited.[1] After the exile, Shechem is mainly known as the chief seat

[1] Jer. xli. 5.

of the people who thenceforth bore the name of Samaritans. Of the origin of this people we have no account. From the Scriptures, and Josephus, it appears that after the carrying away captive of the Israelites from Mount Ephraim and the region of Samaria by the Assyrian Shalmaneser, the same monarch brought men from Babylon, and from other eastern countries, 'and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria and dwelt in the cities thereof.'[1] Visited and disturbed by lions, this people applied to the king of Assyria for one of the Israelitish priests to 'teach them the manner of the God of the land:' and one was sent accordingly, and took up his abode at Bethel, the former scene of Jeroboam's idolatry. So 'they feared the Lord, and served their own gods,'—each his own national idols; and made unto themselves of the lowest of them priests of the high places.[2] This continued to be the case down to the time when the scriptural account was written; and it was this people, according to Josephus, who were called in Hebrew Cutheans, and in the Greek language Samaritans . . .

"When the Jews returned under Zerubbabel from their exile, and began to rebuild Jerusalem and their temple, the Samaritans also desired to aid them in the work; 'Let us build with you; for we seek your God as ye do; and we do sacrifice unto Him since the days of Esarhaddon.' It was the refusal of the Jews to admit them to this privilege that gave rise to the subsequent hatred between the two races; and from that moment the Samaritans did all they could to hinder the rebuilding both of the temple and the city.[3] It was the same refusal probably, and subsequent acts of mutual hatred, that stimulated the Samaritans to erect a temple of their own upon Mount Gerizim. The immediate occasion appears to

[1] 2 Kings xvii. 3, 6, 24. [2] 2 Kings xvii.
[3] Ezra iv. Neh. iv. vi.

have been the circumstance related by Nehemiah, (xiii. 28,) that a son of Joiada the high-priest had become son-in-law to Sanballat, and had on this account been expelled from Jerusalem. According to Josephus, this person was Manasseh, a brother of the high-priest Jaddus, and was expelled as having married the daughter of Sanballat, the Persian governor of Samaria some eighty years later than the time of Nehemiah. The same writer relates, that Manasseh withdrew to the Samaritans; and that Sanballat his father-in-law obtained from Alexander the Great permission to erect a temple on Mount Gerizim, in which he constituted Manasseh high-priest.

"Sichem, at the foot of Gerizim, now became the metropolis of the Samaritans, and was inhabited by apostate Jews . . .

"The name Samaritan became . . . among the Jews, a by-word and term of reproach; and all intercourse with them was avoided. Of this we find various traces in the New Testament. Jesus himself was called a Samaritan in scorn; and the seventy disciples, when first sent out, were not to go to the cities of the Samaritans, since they did not belong to the house of Israel.[1] They still clung to their worship on Mount Gerizim; and lived in expectation of a Messiah.[2]

". . . Yet many of the Samaritans believed on Christ in Sichem itself: and afterwards, churches were gathered in their towns and villages by the Apostles[3] . . . The celebrated Justin Martyr, who suffered at Rome about A.D. 163, was a native of this city. It also became early the seat of a Christian bishop . . .

(The Samaritans are said to have grievously persecuted the Christians on numerous occasions—plundering and burning churches, and torturing believers to death.)

"The modern history of Nâbulus and the surrounding region is one of wars and rebellion. These dis-

[1] John viii. 48, iv. 9, 27. [2] John iv. 20, 25.
[3] John iv. 39—42; Acts viii. 5—25, ix. 31.

tricts were formerly regarded as among the most dangerous in Palestine; and for this reason this route was avoided. It is now safe and quiet, like the rest of the land.

"If, of old, the 'Jews had no dealings with the Samaritans,' the latter at the present day reciprocate the feeling; and neither eat, nor drink, nor marry, nor associate with the Jews; but only trade with them."—See ROBINSON'S *Researches*, vol. iii. pp. 114—136.

"From a high point in the road from Jerusalem to Nâbulus, we had our first view of the great plain of Mŭkhna, which stretches along for several hours on the east of the mountains among which Nâbulus is situated. Those mountains were now before us in all their beauty; Mount Gerizim bearing north; just beyond it the entrance of the valley of Nâbulus; further north, the rugged heights of Mount Ebal; and then the fine plain, skirted on its eastern side, in its whole length, by tracts of picturesque, though lower hills. We could perceive our road forming a waving line along the foot of the high western hills, and under Mount Gerizim, until it entered the valley of Nâbulus, still two hours distant.

"The broad plain presented a beautiful appearance; it is everywhere cultivated, and was now covered with the rich green of millet, mingled with the yellow of the ripe grain, which the peasants were harvesting . . .

"Instead of keeping along at the foot of the mountain quite to the entrance of the valley of Nâbulus, the road ascends and winds around the north-east corner of Mount Gerizim. We turned this point . . . and entered the narrow valley running up between Mounts Gerizim and Ebal. Below us, on the right, are the ruins of a little hamlet, called Belât; nearer at hand stands a small white building, called Joseph's tomb; while still nearer to the foot of Gerizim is the ancient well, known as that of Jacob's. Directly opposite to the mouth of the valley among the eastern hills, a beau-

tiful smaller plain runs up eastward from the larger one; and on the low hills, near its entrance on the north, are seen three villages, (one of which is named) Sâlim, (which may not improbably be the Shalûn, a city of Shechem, to which Jacob came on his return from Padan-aram.)

"After turning the point of the mountain, our path descended very little; yet so great is here the ascent of the narrow valley, that in a quarter of an hour we came out upon its bottom, near a fine copious fountain in its middle, furnished with a reservoir. We soon came to the olive-groves, where the ascent is less rapid, and the soil hard and stony. At half-past one o'clock, we were opposite the eastern end of the long narrow town, which we did not now enter. Keeping the road along its northern side, we passed some high mounds, apparently of rubbish; where, all at once, the ground sinks down to a valley running towards the west, with a soil of rich black vegetable mould. Here a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts, and flow westward in refreshing streams . . . We saw nothing to compare with it in all Palestine. Here, beneath the shade of an immense mulberry tree, by the side of a purling rill, we pitched our tent for the remainder of the day and night.

"The city of Nâbulus is long and narrow, stretching close along the north-east base of Mount Gerizim, in this small deep valley, half an hour distant from the great eastern plain. The streets are narrow, the houses high, and in general well-built, all of stone, with domes upon the roofs, as at Jerusalem. The valley itself, from the foot of Gerizim to that of Ebal, is here not more than some five hundred yards wide. Mounts Gerizim and Ebal rise in steep rocky precipices immediately from the valley on each side, apparently some eight hundred feet

in height. The sides of both these mountains, as here seen, were, to our eyes, equally naked and sterile . . . the only exception in favour of the former, so far as we could perceive, is a small ravine coming down opposite the west end of the town, which, indeed, is full of fountains and trees; in other respects, both mountains, as here seen, are desolate, except that a few olive-trees are scattered upon them. The side of the northern mountain, Ebal, along the foot, is full of ancient excavated sepulchres . . .

"One of our first objects at Nâbulus was to visit the Samaritans, that singular and feeble remnant of an ancient people, which to this day has survived the storms of ages and of adverse influences upon their native soil . . . An old Christian . . . undertook to conduct us to the Samaritans, to the summit of Mount Gerizim, and to Jacob's Well. We repaired to the city, passing among luxuriant groves of fig and other fruit trees, and entering by a gate at the western end. The quarter occupied by the Samaritans is in the south-western part of the city, rising somewhat upon the acclivity of Gerizim. It is well built, and the houses seemed solid and comfortable . . . Several of the Samaritans came to us . . . they offered us a guide . . . to the top of Mount Gerizim; and we determined to go thither immediately . . . We struck up the ravine above mentioned, which comes down from the south-west, and is full of fruit-trees and verdure. Just out of the city is a fine fountain . . . and still further up, an aqueduct and mill. Above the ravine the ascent of the mountain is steep; yet not so but that one might ride up without difficulty. When about two-thirds of the way up, we heard a woman calling after us, who proved to be the mother of our Samaritan guide. He was her only son, and had come away, it seems, without her knowledge; and she was now in the utmost terror at finding that he had gone off as a guide to Franks, to show them the holy mountain. She had immediately followed us, and

was now crying after us with all the strength of her lungs, forbidding him to proceed lest some evil should befall him. The young man went back to meet her, and tried to pacify her; but in vain; she insisted upon his returning home. This he was not inclined to do; although he said he could not disobey his mother, and so transgress the law of Moses. This touching trait gave us a favourable idea of the morality of the Samaritans. After reasoning with her for a long time without effect, he finally persuaded her to go with us. So she followed us up; at first full of wrath, and keeping at a distance from us; yet at last she became quite reconciled and communicative.

"Twenty minutes of ascent from the city led us to the top of Gerizim; which proved to be a tract of high table land. Twenty minutes more, along a regular path upon the table-land, brought us to the eastern brow of the mountain, perhaps the highest point, overlooking the plain on the east, and indeed all the country around, including Hermon in the distance. Here is the holy place of the Samaritans, whither they still come up four times a year to worship.

"On this mountain are the ruins of an immense structure of hewn stones, bearing every appearance of having once been a large and strong fortress: the Samaritans call them 'the Castle.' Soon after we passed the castle the guide took off his shoes, saying it was unlawful for his people to tread with shoes upon this ground, it being holy. After a few steps we came to a large naked surface of rock: this he said was their holiest spot. Around this rock are slight traces of former walls, perhaps of the ancient temple. On whatever side of it they may be, according to our guide, they always turn their faces towards it in prayer.

". . . All around upon this eminence are extensive foundations, apparently of dwellings, as if the ruins of

a former city. There are also many cisterns; but all were now dry.

"This point commanded a wide view of the country, and especially of the great plain below, through which we had travelled on approaching Nâbulus. In all probability the ancient city was much larger than at present, and it is not incredible, that a portion of its ruins may still have been seen stretching down for some distance towards Jacob's Well, or even near to it. That such ruins should now have disappeared around Nâbulus is not surprising; the stones would very naturally be used in the structures of the modern city. Thus Maundrell mentions 'some pieces of a very thick wall still to be seen not very far from hence,' *i. e.* from the well; and Schubert speaks of the 'supposed walls of ancient Sichem' as visible in several places between the present city and Jacob's Well. We saw only the ruins of the church and of the hamlet of Belât.

". . . The whole valley of Nâbulus is full of fountains, irrigating it most abundantly; and for that very reason not flowing off in any large stream. The valley is rich, fertile, and beautifully green, as might be expected from this bountiful supply of water. The sides of the valley, too, the continuation of Gerizim and Ebal, are studded with villages, some of them large; and these again are surrounded with extensive tilled fields and olive groves; so that the whole valley presents a more beautiful and inviting landscape of green hills and dales than perhaps any other part of Palestine. It is the deep verdure arising from the abundance of water which gives it this peculiar charm; in the midst of a land where no rain falls in summer, and where of course the face of nature, in the season of heat and drought, assumes a brown and dreary aspect."—See ROBINSON'S *Researches*, vol. iii. pp. 91—104, 121, 136, 137.

"We pitched our tent on the west side of Sychar. We had often read of the verdure and beauty of this

scene, but it far exceeded our expectations. The town, with its cupolas and minarets, is peculiarly white and clean, and is literally embosomed in trees. In the gardens beside us, we saw the almond-tree, the pomegranate, the fig, the vine, the carob-tree, and the mulberry; orange trees also, with golden fruit, and a few graceful palms. The singular prickly pear is the common hedge of these gardens. Sitting at our tent door, we calmly surveyed the interesting scene. Mount Ebal was before us,—it appeared steep, rocky, and barren. A few olives were sprinkled over its base, but higher up we could observe no produce save the prickly pear, which seemed to cover the face of the hill, much in the same way as the prickly furze on many of the hills of our own country. Viewing it from another point next day, it appeared entirely without verdure, frowning naked and precipitous over the vale. Mount Gerizim was behind us . . . Although precipitous in many parts, it has not the same sterile and gloomy appearance . . . The mid-day sun does not wither up its verdure with its scorching rays. On the sides of one of its shady ravines, we saw fields of corn, olives, and gardens, giving it altogether a cheerful appearance. In some places the precipices of Gerizim seem to overhang the town, so that Jotham's voice, floating over the valley, might easily be heard by a quiet audience eagerly listening in the plain below."—*Mission to the Jews*, p. 210.

". . . We entered the pass that separates Mount Gerizim from Mount Ebal. It was here the affecting ceremony took place which was commanded by Moses, carried into effect by Joshua, and never afterwards repeated. Six of the tribes stood over against Gerizim to bless the people, and the other six upon Ebal to curse. It would appear that the whole of the law was read over by Joshua, and that the Levites spoke unto all the men of Israel with a loud voice the words of the curse, to which the people answered and said Amen. A better situation could not be conceived for this purpose, as the

hills are at such a distance from each other that the hosts of Israel might stand between, and the voice from either side be heard distinctly on a calm day throughout the whole assembly. It must have been an imposing spectacle: the ark of the covenant in the centre, surrounded by the elders, officers, and judges, with the venerable Joshua at their head; the banners of the tribes marking their different positions, as appointed by God, which they were now to occupy for the last time, and the millions of Israel extending in firm phalanx as far as the eye could reach;—it must also be remembered that every individual of that vast company had but a little time before beheld the most striking wonders performed in their own behalf, the falling down of the walls of Jericho, and the dividing of the stream of the Jordan,—and when the men, women, children, and strangers, thinking on these things, with one voice shouted Amen, the acclaim must have reverberated among the rocks around with true sublimity, and have swelled in majestic volumes towards heaven . . .

"The hills are of equal height, about 600 feet, and are neither of them cultivated, but Gerizim has the more pleasing appearance. From the top of this mountain Jotham addressed his fable of the trees to the men of Shechem, when they made Abimelech king. According to Josephus, the first temple erected here was by Manasseh after the captivity: it was dedicated to the worship of God in association with the worship of idols. 'They feared the Lord, and served their own gods."[1] —HARDY'S *Notices of the Holy Land*, pp. 217, 218.

Over Jacob's Well, Maundrell tells us, "there stood formerly a large church, erected by . . . the Empress Helena; but of this the voracity of time, assisted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are let down through a very strait hole; and then removing a broad

[1] 2 Kings xvii. 33.

flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth; five of which we found full of water . . .

"At this well the narrow valley of Sychem ends;

JACOB'S WELL.

opening itself into a wide field, which is probably part of that parcel of ground, given by Jacob to his son Joseph.[1] It is watered with a fresh stream, rising between it and Sychem; which makes it so exceeding verdant and fruitful, that it may well be looked upon as a standing token of the tender affection of that good patriarch to the best of sons."[2]—MAUNDRELL'S *Journey from Aleppo to Jerusalem*, pp. 62, 63.

[1] John iv. 5. [2] Gen. xlviii. 22.

Mr. Buckingham gives the following account of his visit to Jacob's Well :—

"The mouth of the well itself had an arched or vaulted building over it, and the only passage down to it at this moment is by a small hole in the roof, scarcely large enough for a moderate-sized person to work himself down through. We lighted a taper here, and taking off my large Turkish clothes, I did not then get down without bruising myself against the sides, nor was I at all rewarded for such an inconvenience by the sight below. Landing on a heap of dirt and rubbish, we saw a large flat oblong stone, which lay almost on its edge across the mouth of the well, and left barely space enough to see that there was an opening below . . . by the time of a stone's descent, it was evident that it was of considerable depth, as well as that it was perfectly dry at this season ; the fall of the stone giving forth a dead and hard sound."—BUCKINGHAM'S *Travels in Palestine*, vol. ii. p. 460.

"The guide removed a large stone that covers the mouth of the low vault built over the well, and then thrusting himself through the narrow aperture, invited Mr. Bonar to follow. In the act of descending, his Bible escaping from his breast-pocket fell into the well, and was soon heard plunging in the water far below. The guide made very significant signs that it could not be recovered, 'for the well is deep.' Mr. Calhoun, who was here lately, found it seventy-five feet deep, with ten or twelve feet of water. In all the other wells and fountains which we saw in this valley the water is within reach of the hand, but in this one the water seems never to rise high. About a hundred yards off is Joseph's Tomb. Whether by accident or design, a luxuriant vine had made its way over the wall that encloses the tomb, and was now waving its branches from the top, as if to recall to mind the prophetical description of this favoured tribe, 'Joseph is a fruitful bough, even a fruitful bough

by a well, whose branches run over the wall!' The beautiful field around it is, no doubt, the parcel of ground that Jacob gave to his son Joseph, taking it out of the hand of the Amorite with his sword and with his bow."—*Mission to the Jews*, pp. 212, 213.

"We inquired of the Samaritans respecting Jacob's Well. They said they acknowledged the tradition, and regarded it as having belonged to the patriarch. It lies at the mouth of the valley, near the south side; and is the same which the Christians sometimes call 'Well of the Samaritan woman.' They acknowledge, also, the tomb near by as the place of Joseph's burial; though the present building is only a Mahommedan tomb. Late as it was, we took a Christian guide and set off for Jacob's Well. We came to the opening of the valley on the north side, at the ruins of the little hamlet called Belât. Our guide had professed to know all about the well; but when we had got thus far, he could not tell where it was. We met, however, a Muhammedan, who also acknowledged the tradition respecting Jacob's Well and Joseph's Tomb. He led us by the latter, which stands in the middle of the mouth of the valley; and then to the well, situated a little south of the tomb, and just at the base of Gerizim, below the road by which we had passed along this morning. We were thirty-five minutes in coming to it from the city. The well bears evident marks of antiquity, but was now dry and deserted; it was said usually to contain living water, and not merely to be filled by the rains. A large stone was laid loosely over, or rather in, its mouth; and as the hour was now late, and the twilight nearly gone, we made no attempt to remove the stone and examine the vaulted entrance below. We had also no line with us at the moment, to measure the well: but, by dropping in stones, we could perceive that it was *deep* . . . What we thus could not do, had, however, been done long before by Maundrell,

and recently by our missionary friends... Their account corresponds entirely with that of Maundrell, except that the well was now dry . . .

"This tradition respecting both Jacob's Well and Joseph's Tomb, in which, by a singular coincidence, Jews and Samaritans, Christians and Muhammedans, all agree, goes back, at least, to the time of Eusebius, in the early part of the fourth century . . .

"Before the days of Eusebius, there seems to be no historical testimony to show the identity of this well with that which our Saviour visited; and the proof must therefore rest, as far as it can be made out at all, on circumstantial evidence. I am not aware of anything in the nature of the case that goes to contradict the common tradition; but, on the other hand, I see much in the circumstances tending to confirm the supposition, that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at the well, while "his disciples were gone away into the city to buy meat." The well, therefore, lay apparently before the city, and at some distance from it. In passing along the eastern plain, Jesus had halted at the well, and sent his disciples to the city situated in the narrow valley, intending on their return to proceed along the plain on his way to Galilee, without himself visiting the city. All this corresponds exactly to the present character of the ground. The well, too, was Jacob's well, of high antiquity, a known and venerated spot; which, after having already lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries intervening between St. John and Eusebius. A very obvious question presented itself to us upon the spot, viz. how can it be supposed that the woman should have come from the city, now half an hour distant, with her water-pot, to draw water from Jacob's Well, when there are so many fountains just around the city, and she must have also

passed directly by a large one at mid-distance? But, in the first place, the ancient city . . . probably lay in part nearer to this well than the modern one; and then, too, it is not said, that the woman came hither *from* the city at all. She may have dwelt, or have been labouring, near by the well; and have gone into the city only to make her wonderful report respecting the Stranger Prophet. Or, even granting that her home was in the city, there would be nothing improbable or unusual in the supposition, that the inhabitants may have set a peculiar value on the water of this ancient well of Jacob, and have occasionally put themselves to the trouble of going thither to draw. That it was not the ordinary public well of the city, is probable from the circumstance, that there was here no public accommodation for drawing water.[1]

"More difficult is it to account for the fact, that a well should ever have been dug here at all, on a spot in the immediate vicinity of so many natural fountains; and irrigated, even at the present day, by rills of running water brought down from the source higher up the valley. I can solve this difficulty only by admitting that this is probably the actual well of the patriarch; and that it was dug by him in some connexion with the possession of the 'parcel of ground' bought of Hamor the father of Shechem, which he gave to his son Joseph, and in which Joseph, and probably his brethren, were buried.[2] The practice of the patriarchs to dig wells wherever they sojourned, is well known;[3] and if Jacob's field, as it would seem, was here before the mouth of the valley of Shechem, he might prefer not to be dependent for water on fountains which lay up that valley and were not his own.

"I think we may thus rest with confidence in the opinion, that this is Jacob's Well, and here the parcel

[1] John iv. 11. [2] Gen. xxxiii. 19; Josh. xxiv. 32.
[3] Gen. xxi. 25, 30; xxvi. 15, 18—32.

of ground which Jacob gave to his son Joseph. Here the Saviour, wearied with his journey, sat upon the well, and taught the poor Samaritan woman those great truths which have broken down the separating wall between Jews and Gentiles; 'God is a Spirit; and they that worship Him must worship Him in spirit and in truth!' Here, too, as the people flocked from the city to hear Him, he pointed his disciples to the waving fields which decked the noble plain around, exclaiming, 'Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.' It was half-past eight o'clock when we returned to our tent, wearied indeed in body, but refreshed in spirit, as we read anew, and in the midst of the very scenes, the account of our Saviour's visit and sublime teaching."— ROBINSON'S *Researches*, vol. iii. pp. 107—213.

"We were now entering the region of Samaria; and though the mountains were yet stony, a beautiful country was opening before us. We soon came into a smiling valley, full of large olive-trees, and rode for some time in a pleasant shade. Every where we were meeting streams of pure water, tempting us perpetually to dismount, after the sandy desert through which we had been so long travelling.

"I was now about entering one of the most interesting countries in the Holy Land, consecrated by the presence of our Saviour in the body, and by the exercise of his divine and miraculous powers. The Bible was again in my hand, and I read there that Jesus Christ had left 'Judea and departed into Galilee; that he must needs pass through Samaria, and that he came to a city of Samaria called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. And Jacob's Well was there; and Jesus, being weary with his journey, sat down on the well, and it was about the sixth hour. And there cometh a woman of Samaria to draw water;

and Jesus saith unto her, Give me to drink.' It is with no irreverent feeling that I draw the parallel, but I was following in the very footsteps of the Saviour; I, too, had left 'Judea, and had departed into Galilee;' I, too, 'must needs go through Samaria;' and I, too, was now coming to the city of Samaria, called Sychar, and, before entering the city, I would fain sit down on the well of Jacob, where our Saviour talked with the Samaritan woman. I took a guide to conduct me to this well. In about two hours we were winding along the side of Mount Gerizim, whose summit was covered with the white dome of the tomb of an Arab saint; and passing one well on the declivity of the mountain, going down to the valley at its base, we came to Jacob's Well. I knew that there was a difference of opinion as to the precise site of this interesting monument; but when I found myself at the mouth of this well, I had no wish to look farther; I could feel and realize the whole scene. I could see our Saviour coming out from Judea, and travelling along this valley; I could see him, wearied with his journey, sitting down on this well to rest; and the Samaritan woman, as I saw them at every town in the Holy Land, coming out for water. I could imagine his looking up to Mount Gerizim, and predicting the ruin of the temple,[1] and telling her that the hour was coming when neither on that mountain, nor yet in Jerusalem, would she worship the God of her fathers. A large column lay across the top of the well, and the mouth was filled up with huge stones.

"The ground which I was now treading is supposed to be the 'parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver, and gave to his son Joseph.' Turning the point of the mountain, we came to a rich valley, lying between the mountains of Gerizim and Ebal. Crossing this valley, on the sides of the mountains of Ebal, is a long range of grottoes and tombs; and a little before

[1] See Gerizim.

coming to them, in a large white building, like a Sheikh's tomb, is the sepulchre of Joseph, as it is written, 'The bones also of Joseph, which the children of Israel brought up with them out of Egypt, buried they in Shechem.' I dismounted, and entered the building; and it is not an uninteresting fact, that I found there a white-bearded Israelite, kneeling at the tomb of the patriarch, and teaching a rosy-cheeked boy, (his descendant of the fourth generation,) the beautiful story of Joseph and his brethren. It was late in the afternoon when I was moving up the valley of Naplous. The mountains of Gerizim and Ebal, the mountains of blessings and curses, were towering like lofty walls on either side of me . . . A beautiful stream, in two or three places filling large reservoirs, was running through the valley, and a shepherd sat on its bank, playing a reed pipe, with his flock feeding quietly around him. The shades of evening were gathering fast as I approached the town of Naplous, the Shechem, or Sychem, of the Old Testament, and the Sychar of the New. More than a dozen lepers were sitting outside the gate, asking charity . . . At about eight in the morning, we left Naplous; the lepers were lying at the gates as before, not permitted to enter the walls of the city, but living apart.

"The valley of Naplous was, if possible, more beautiful by morning than by evening light, shaded by groves of figs, olives, almonds, and apricots, in full bloom, and bounded by lofty mountains, with a clear and beautiful stream winding and murmuring through its centre. For more than an hour we followed the course of the stream, and nothing could be more beautifully picturesque than the little mills on its banks; low, completely embosomed among the trees, and with their roofs covered with grass, and sometimes the agreeable sound of a waterfall was the first intimation we had of their presence."—See STEPHENS'S *Incidents of Travel.*

"There is nothing in the Holy Land finer than the view of Napolose, from the heights around it. As the

traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant woods; half concealed by rich gardens and stately trees, collected into groves, all around the bold and beautiful valley in which it stands. Trade seems to flourish among its inhabitants; their principal employment is in making soap; but the manufactures of the town supply a very widely-extended neighbourhood, and they are carried to a great distance upon camels.

"To the traditions concerning the antiquities of this city all writers bear testimony; and since even a sceptic has remarked that the Christians of Palestine fixed by unquestionable tradition the scene of each memorable event, we may surely regard them with interest. But the history of Sichem, referring to events long prior to the Christian dispensation, directs us to antiquities which owe nothing of their celebrity to any traditionary aid. The traveller, directing his steps towards its ancient sepulchres . . . is permitted, upon the authority of sacred and indisputable record, to contemplate the spot where the remains of Joseph, of Eleazar, and of Joshua,[1] were severally deposited. If anything connected with the memory of past ages be calculated to awaken local enthusiasm, the land around this city is preeminently entitled to that distinction. The sacred story of events transacted in the field of Sichem is, from our earliest years, remembered with delight; but having the territory actually before our eyes where those events took place, and beholding objects as they were described above three thousand years ago, the grateful impression kindles into ecstasy. Along the valley we beheld a company of Ishmaelites, coming from Gilead, as in the days of Reuben and Judah, with their camels, bearing spicery and balm and myrrh, who would gladly have purchased another Joseph of his brethren, and conveyed him as a slave to some Potiphar in Egypt. Upon the hills around, flocks were feeding, as of old. Nor in the

[1] Josh. xxiv. 29—33.

simple garb of the shepherds of Samaria was there anything to contradict the notions we may entertain of the appearance formerly exhibited by the sons of Jacob. The Jews of the twelfth century acknowledged that the tomb of Joseph then existed in Sichem, although both the city and the tomb were the possession and the boast of a people whom they detested . . . Maundrell notices the tomb of Joseph, still bearing its name, unaltered, and venerated even by the Moslems, who have built a small temple over it. 'We saw,' he writes, 'on our right hand, just without the city, a small mosque, said to have been built over the sepulchre purchased by Jacob of Hamor, the father of Shechem. It goes by the name of Joseph's sepulchre, his bones having been here interred after their transportation out of Egypt.' Its authenticity is not liable to controversy, since tradition is, in this respect, maintained upon the authority of sacred Scripture; and the veneration paid to it by Jews, by Christians, and by Moslems, has preserved, in all ages, the remembrance of its situation."—CLARKE'S *Travels*, vol. iv. pp. 268—275.

SAMARIA. (SEBASTE, OR SEBUSTIEH.)

SCRIPTURE NOTICES.

"AND (Omri) bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria . . .

"And Ahab the son of Omri reigned over Israel in Samaria twenty and two years."—1 *Kings* xvi. 24, 29.

"And Benhadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it."—1 *Kings* xx. 1. (See whole chapter for the account of this event.)

"And it came to pass . . . that Benhadad . . . went up and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver . . . Then Elisha said, Hear ye the word of the Lord; thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.[1] . . . The Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host . . . wherefore they arose and fled in the twilight, and left their tents . . . and fled for their life . . . And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord."—2 *Kings* vi. 24, 25, vii. 1, 6, 7, 16. (See the whole of these two chapters, for the account of this second siege, and the events connected with it.)

"And Ahab had seventy sons in Samaria . . . and . . . they took the king's sons, and slew seventy persons . . . (See *Jezreel.*)

"And when (Jehu) came to Samaria, he slew all that remained unto Ahab in Samaria . . .

"And Jehu slept with his fathers, and they buried him in Samaria."—2 *Kings* x. 1, 7, 17, 35.

"In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria . . . and the king of Assyria brought men from Babylon, &c.: and placed them in the cities of Samaria, instead of the children of Israel."—2 *Kings* xvii. 6, 24.

". . . Before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."—*Isaiah* viii. 4.

"Son of man, there were two women, the daughters

[1] The gates in eastern cities were used as market places.

of one mother . . . and the names of them were Aholah the elder, and Aholibah her sister; and they were mine . . . Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine: and she doted on her lovers, on the Assyrians her neighbours . . . *with all their idols* she defiled herself . . . Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians."—*Ezekiel* xxiii. 2—9.

"Thy calf, O Samaria, hath cast thee off . . . the calf of Samaria shall be broken in pieces."—*Hosea* viii. 5, 6.

"Samaria shall become desolate: for she has rebelled against her God."—*Hosea* xiii. 16.

"Woe to them that . . . trust in the mountain of Samaria."—*Amos* vi. 1.

"What is the transgression of Jacob? is it not Samaria? . . . Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces . . . and all the idols thereof will I lay desolate."—*Micah* i. 5—7.

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did . . . And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, . . . to whom they all gave heed, from the least to the greatest . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the

Holy Ghost . . . Then laid they their hands on them, and they received the Holy Ghost."—*Acts* viii. 5—17. (See following verses for the subsequent history of Simon.)

[1 Kings xiii. 32, xviii. 2, xxii. 10, 37, 51; 2 Kings i. 2, ii. 25, iii. 1, 6, v. 3, xiii. 1, 6, xiv. 14, xv. 8, 14, &c. xviii. 9, 34, xxi. 13, xxiii. 18; 2 Chron. xxii. 9, xxv. 13, 24, xxviii. 8, 15; Isa. vii. 9, ix. 9, x. 9, xxxvi. 19; Jer. xxiii. 13, xxxi. 5, xli. 5; Ezek. xvi. 46, &c.; Hosea vii. 1, x. 5; Amos iii. 9, iv. 1, viii. 14; Obad. 19; Luke xvii. 11; John iv. 4; Acts i. 8, viii. 1, 5, 9, 14, xv. 3. It must be borne in mind that in many of these passages, the *country* of Samaria, and not only its *capital city*, is treated of.]

SAMARIA.

"It is seldom that we have an account so certain of the origin of an ancient city as we have of this place.

". . . Omri, king of Israel, 'bought the hill of

Samaria of Shemer, for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.'

"From this time it was the capital of the revolted tribes. It had the winter house, and the summer house, and the houses of ivory. The wicked Ahab erected upon this hill an altar to Baal: in this plain Benhadad king of Assyria was routed; in the gate of this city sat the king of Israel and the king of Judah, each in his robes, and upon a throne, when the false prophets delivered their ambiguous prediction, and Micaiah declared the word of the Lord; in that pool the dogs licked the blood of Ahab, as they had formerly licked the blood of Naboth his enemy; up that ascent have often toiled the prophets Elijah and Elisha, bearing messages of wrath from the Most High: within these walls there has been a great famine, so that 'an ass's head sold for fourscore pieces of silver, and a woman boiled her own son and did eat him:' it was from hence that the host of the Syrians fled, because the Lord made them to hear a noise of chariots and a noise of horses, leaving the camp, as it was, a prey to the famished Samaritans: it was here that Jehu slew the worshippers of Baal, and brake down their images: it was, after enduring a siege of three years in this capital, that Hoshea, the last of its kings, was carried away captive by the king of Assyria: it contained the royal sepulchres of Israel: the gospel was here preached by Philip, and confirmed by Peter and John, to whom Simon, the sorcerer, offered money, that he might receive the Holy Ghost: and it suffered in common with its more guilty rival, when Palestine was subdued by the Roman power."—HARDY'S *Notices of the Holy Land*, pp. 223, 224.

"This ancient city, the later capital of the kingdom of the ten tribes, was built by Omri, king of Israel, about 925 B.C., after he had purchased the hill from Shemer,

its owner, from whom the city took its name. The site of this capital was, therefore, a chosen one; and it would be difficult to find, in all Palestine, a situation of equal strength, fertility, and beauty combined . . . It continued to be the capital of Israel for two centuries; and until the carrying away of the ten tribes by Shalmaneser, under king Hoshea, about 720 B.C. During all this time it was the seat of idolatry; and is often denounced by the prophets, sometimes in connexion with Jerusalem. Here, too, was the scene of many of the acts of the prophets Elijah and Elisha, connected with the various famines in the land, the unexpected plenty in Samaria, and the various deliverances of the city from the Syrians.

"After the carrying away of the ten tribes, Samaria appears to have continued, for a time at least, as the chief city of the foreigners brought into their place; though Sichem soon became the capital of the Samaritans, as a religious sect. It is sometimes difficult to distinguish whether, under the name Samaria, the city or the region is meant . . .

"(The Roman emperor) Augustus bestowed Samaria on Herod the Great, who ultimately rebuilt the city with great magnificence and strength, and gave it the name Sebaste, in honour of Augustus. Here he placed a colony of six thousand persons, composed partly of veteran soldiers, and partly of people from the country round about; enlarged the circumference of the city, and erected around it a strong wall, twenty stadia in circuit. In the midst of the city he left a sacred place, of a furlong and a half, splendidly decorated; and here he erected a temple in honour of Augustus, which was celebrated for its magnitude and beauty.[1] The whole city was greatly ornamented, and became a strong fortress. Such was apparently the Samaria of the New

[1] That the colonnade now seen along the southern side of the hill was connected with this temple, although not in itself improbable, is yet more perhaps than we are warranted certainly to affirm.

Testament, where Philip preached the gospel, and a church was gathered by the Apostles . . .

"At what time the splendid city of Herod was laid in ruins, we are nowhere informed; but all the notices of the fourth century, and later, would rather lead us to infer that the destruction had already taken place before that early period.

"The fine swelling hill, or almost mountain, of Samaria, stands alone in the midst of a broad noble basin, surrounded by higher mountains on every side . . . The mountains and the valleys around are to a great extent arable, and enlivened by many villages and the hand of cultivation. From all these circumstances the situation of the ancient Samaria is one of great beauty. The hill itself is cultivated to the top, and, at about midway of the ascent, is surrounded by a narrow errace of level land, like a belt, below which the roots of the hill spread off more gradually into the valleys. Higher up, too, are the marks of slighter terraces, once occupied, perhaps, by the streets of the ancient city. . . The village lies on the level belt just described, on the east side, seventy feet or more above the road. We ascended to it by a very steep and winding path, among ancient foundations, arches, walls, and the like. The village is modern; the houses are tolerably built of stones from the ancient remains. The inhabitants have the reputation of being restless and turbulent; and our friends who had passed this way a few weeks before, with ladies in their company, had met with incivility, and found difficulty in examining the church. We therefore, on entering the village, took care to show off our old guns and pistols to the best advantage, in order to inspire the people with due respect for our strength; and, either from this circumstance, or more probably because our party contained only men, we encountered here only the same ready civility which we had ever met with elsewhere.

"The first object which presents itself, and at the

same time the most conspicuous ruin of the place, is the church dedicated to St. John the Baptist, (erected at the period of the crusades,) over the spot where a tradition of long standing has fixed the place of his burial, if not of his martyrdom. The eastern end is quite entire, and arrests the attention of the traveller long before he reaches Samaria . . . Under a wely[1] in the enclosure of the church, is the reputed sepulchre of John the Baptist . . . a little chamber excavated deep in the rock, to which the descent is by twenty-one steps. In progress of time tradition has confounded the sepulchre of this saint with his prison and place of execution; and this vault is now, and has been for centuries, shown also as the latter. Yet Josephus relates expressly, that John was beheaded in the castle of Machærus, on the east of the Dead Sea . . . (and) it is hardly probable that the disciples of John, who 'came and took up the body and buried it,'[2] first transported it all the way to Samaria . . . The village itself presents no other ruin of importance, unless it be a square tower adjacent to the church on the south, the bottom of which is surmounted by a mass of sloping work. Many fragments of ancient columns and sculpture are also built into the modern dwellings. We now ascended the hill towards the west, and came soon to the threshing-floors of the village. They were still in full operation, although the harvest seemed to be chiefly gathered in. Here we first fell in with the sled or sledge, as used for threshing. It consists chiefly of two planks, fastened together side by side, and bent upwards in front, precisely like the common stone-sledge of New England, though less heavy. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by the oxen as they are driven round upon the grain; sometimes a man or boy sits upon it; but we did not see it otherwise loaded. The

[1] A *wely* is a Mohammedan tomb. [2] Matt. xiv. 12.

effect of it is to cut up the straw quite fine. We afterwards saw this instrument frequently in the north of Palestine. The whole hill of Samaria consists of fertile soil; it is now cultivated to the top, and has upon it many olive and fig trees. The ground has been ploughed for centuries, and hence it is now in vain to look here for the foundations and stones of the ancient city. They have been either employed in the constructions of the later village, or removed from the soil, in order to admit the plough, or have been covered over by the long course of tillage. Yet, on approaching the summit, we came suddenly upon an area, once surrounded by limestone columns, of which fifteen are still standing and two prostrate. They measured seven feet nine inches in circumference. How many more have been broken up and carried away no one can tell. We could not distinguish the order of their architecture; nor is there any trace of foundations about which might afford a clue to the nature of the edifice.

"Phocas and Brocardus describe the top of the hill as occupied in their day by a Greek church and monastery; and these columns may possibly have been connected by the former. Yet they certainly have much more the appearance of having once belonged to a heathen temple.

"The view from the summit of the hill presents a splendid panorama of the fertile basin and the mountains around, teeming with large villages, and includes also a long extent of the Mediterranean . . . Descending the hill on the W. S.W. we came to the very remarkable colonnade, which once ran from this point along the belt of level ground on the south side of the hill, apparently quite around to the site of the present village. It begins at a mass of ruins on this quarter of the hill, which may have been a temple, or more probably an arch of triumph, or something of the kind, looking out W.N.W. over the green valley and towards the sea, forming apparently the entrance of the city on

this side. From here the colonnade runs E.S.E. for about a thousand feet, and then curves to the left, following the base of the hill. In the western part, about sixty limestone columns are still erect, most of them on ground recently ploughed; and further east are some twenty more, standing irregularly, at various intervals. Many more than these lie prostrate, and we could trace whole columns or fragments nearly or quite to the village. The columns which we measured were sixteen feet high . . . the capitals are gone; we could nowhere find a trace of them remaining. The width of the colonnade was fifty feet. We measured from the western end for more than 1900 feet, and were afterwards satisfied that it extended for a thousand feet or more further, making its whole length not much less than three thousand feet.

"This colonnade is doubtless to be referred to the time of Herod the Great, who rebuilt and adorned Samaria with splendid structures. But the purpose of the work, and the edifice it was intended to decorate, are alike unknown; and these columns now stand solitary and mournful in the midst of ploughed fields, the skeletons, as it were, of departed glory . . . There were said to be likewise columns on the north side of the hill, which, however, time did not permit us to seek out."—ROBINSON'S *Researches*, vol. iii. pp. 138—149.

"The ruins of the ancient Samaria stand upon a singularly bold and insulated mountain, crowned with ruins. The capital of the ten tribes of Israel, where Ahab built his palace of ivory; where, in the days of Jeroboam, her citizens sat in the lap of luxury, saying to their masters, 'Come, and let us drink;' destroyed by the Assyrians, but rebuilt and restored to more than its original splendour by Herod, now lies in the state foretold by the prophet Amos; 'Her inhabitants and their posterity are taken away.' The ancient Samaritans are all gone, and around the ruins of their palaces and temples are gathered the miserable

huts of the Arab Fellahs . . . On one side, towards the north-east, where are the ruins of a gate, there is a double range of Ionic columns. I counted more than sixty, and, from the fragments I was constantly meeting, it would seem as if a double colonnade had extended all round.

"(The) summit of the hill (overlooks) every part of the surrounding country; and such were the exceeding softness and beauty of the scene, even under the wildness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams, and covered by a rich carpet of grass, sprinkled with wild flowers of every hue; and beyond, stretched like an open book before me, a boundary of fruitful mountains, the vine and the olive rising in terraces to their very summits; there, day after day, the haughty Herod had sat in his royal palace, and looking out upon all these beauties, his heart had become hardened with prosperity; here . . . the proud monarch had made a supper 'to his lords, and high captains, and chief estates of Galilee;' here the daughter of Herodias, Herod's brother's wife, 'danced before him;' and the proud king 'promised, with an oath, to give her whatever she should ask, even to the half of his kingdom.' And while the feast and dance went on, the 'head of John the Baptist was brought in a charger and given to the damsel.' And Herod has gone, and Herodias, Herod's brother's wife, has gone; and 'the lords, and the high captains, and the chief estates of Galilee,' are gone; but the ruins of the palace in which they feasted are still here![1]—the mountains and valleys which beheld their revels, are here! And oh! what a comment upon the vanity of worldly greatness—a Fellah was turning his plough around one

[1] It seems very probable that Herod's palace occupied a commanding situation on the hill, and it is not improbable that some of the present ruins may have formed part of it, though the actual site cannot now be ascertained.

of the columns! I was sitting on a broken capital, under a fig tree by its side, and I asked him what were the ruins that we saw? and while his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me that they were the ruins of the palace of a king—he believed, of the Christians; and while pilgrims from every quarter of the world turn aside from their path to do homage in the prison of his beheaded victim, the Arab, who was driving his plough among the columns of his palace, knew not the name of the haughty Herod. Even at this distance of time, I look back with a feeling of uncommon interest upon my ramble among those ruins, talking with the Arab ploughman of the king who built it, leaning against a column which, perhaps, had often supported the haughty Herod; and looking out from this scene of desolation and ruin upon the most beautiful country in the Holy Land."—*Incidents of Travel*, vol. ii, pp. 301—315.

"The present inhabitants of Sebastie appear to be miserably poor," writes Mr. Hardy, "but they showed us every attention in their power, and retired without asking for a present." In proof of their poverty, Mr. H. mentions that he and his companions had "a slight breakfast, at which we had no coffee as usual, because sufficient fuel could not be procured in this once populous metropolis to boil our kettle..."—HARDY'S *Notices of the Holy Land*, p. 225.

Upon the beautiful and varied aspect of the country after leaving Samaria, another traveller remarks, "It was the inheritance of Joseph, and brought forcibly to our minds the blessing of the fond father in his last hours, when, as his sons were gathered round him, he dilated so feelingly upon the trials and temporal rewards of him who was separated from his brethren. 'Even by the God of thy father who shall help thee, and by the Almighty who shall bless thee with blessings of Heaven above, blessings of the deep that lieth under,' &c."—*Memoir of Mrs. S. L. Smith*, p. 171.

ANTIPATRIS. (CAPHAR SÂBA).

SCRIPTURE NOTICE.

"Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris."—*Acts* xxiii. 31.

Antipatris was built up by Herod the Great, and so named in honour of his father, Antipater, on the site of a former place called Caphar Saba. The spot was well watered and fertile; a stream also flowed around the city; and groves of large trees were near. It lay one hundred and fifty stadia from Joppa; and between the two places Alexander Balas drew a trench, with a wall and wooden towers, as a defence against the approach of Antiochus. To Antipatris the soldiers brought Paul by night from Jerusalem, (doubtless by way of Beth-horon,) on the route to Cæsarea; and then returned, leaving the horsemen to go on with him alone. Antipatris lay between Cæsarea and Lydda, and the distance from Cæsarea . . . was twenty-six Roman miles. All these circumstances go to show, that Antipatris stood in the midst of the plain, and not upon the sea-coast. . . . The true position of Antipatris seems to have been lost sight of, from the time of Jerome until the present century; although . . . it appears that the ancient name, Caphar Saba, still exists in the plain, under the Arabic form Kefr Sâba, in the province of Nâbulus . . . Prokesch, in travelling northwards through the plain, passed through a village at some distance north of Râs El 'Ain, the name of which he writes 'Kaffr Suba;' and not far from the same position, the great map of Jacotin has the name of a village 'Soufi.' These may possibly be one and the same name, standing for Kefr Sâba . . . It seems not to have occurred either to the French or to

Prokesch, that this must be the site of Antipatris."[1]—ROBINSON'S *Researches*, vol. iii. pp. 45—47.

PLAIN OF SHARON.

SCRIPTURE NOTICES.

"... THE herds that fed in Sharon ... and the herds that were in the valleys ..."—1 *Chron.* xxvii. 29.

"I am the rose of Sharon, and the lily of the valleys."—*Cant.* ii. 1.

"The earth mourneth and languisheth ... Sharon is like a wilderness."—*Isaiah* xxxiii. 9.

"The excellency of ... Sharon."—*Isaiah* xxxv. 2.

"And Sharon shall be a fold of flocks."—*Isaiah* lxv. 10.

Mr. Paxton has the following observations upon the Plain of Sharon, as he passed over it from Jaffa to the hill country of Judea :—"The point of land," he writes, "on which Jaffa stands, a kind of sandy knoll, is higher than the country back of it. We, of course, made a small descent, and, for a considerable distance, passed through gardens, enclosed lots, and fields, many of them well filled with trees, as fig, orange, lemon, pomegranate, palm. The Indian fig was much used for forming enclosures, and generally planted on a ridge of sand. It makes a very good fence, as the prickles with which it abounds prevent man or beast from coming much in contact with it. Some of these gardens had wells, and water-wheels, many of which were at work ... raising water for the benefit of the trees and vegetables. There is much sand on the district that borders the

[1] In the same neighbourhood, our lists contain the name of a village, Jiljûlah, corresponding to the ancient Galgula, which Eusebius and Jerome place at six Roman miles north of Antipatris. This was apparently the Gilgal in the region of Dor, whose king was subdued by Joshua.

coast . . . It may be nine or ten miles from Jaffa to Ramleh. The road is good . . . but a small part of the plain, after leaving the gardens, was cultivated. From time to time, we passed portions that had been sown with grain; none of it, after leaving the gardens, was enclosed—all lay open. We passed several places where there were a few trees; they formed, however, but little green spots on the face of this wide spread and noble plain. The greater part was destitute of verdure, the burning heats of summer having burned up the grass; the crops, except an occasional cotton-field, being all gathered in . . .

"The plain is highly fertile, and if under proper cultivation would yield largely. The soil is rich, deep, and very free from rock, at least sufficiently so for all purposes of cultivation. We do not, indeed, often meet with a finer district of land, but it is thinly inhabited. Ramleh . . . stands on a slight elevation, and commands a fine view of the plain, out of which it rises. It is surrounded by gardens . . . We left it on Monday morning for Jerusalem. Our course was still a little south of east. The general character and condition of the plain was much as the part of it already described, with the difference, that there was much less sand. Indeed, there was little, if any, to be seen; the soil was a fine, rich, black mould. The state of cultivation was rather better; but still only a small part was under the care of man. The country began more regularly to rise as we approached the hill country; the rise was, however, very gradual. Irregular and rounded hills became more numerous, but none of them were steep . . . they were rather pleasant swells, than hills . . . In truth, this part of the plain—that is, from Ramleh to the hills, forms one of the richest and most lovely districts that I have seen . . . We passed no village worth naming. We did, indeed, pass a few huts at one or two places, but too few to deserve notice. We passed several places that appeared to have once been occupied, and saw

several villages at a distance, but they appeared small. In short, the plain—the noble and celebrated plain of Sharon, appears to be almost deserted; and while it has a fertility and extent, were it occupied and properly cultivated, sufficient to sustain a nation, it is now roamed over by a few flocks, has small patches of it cultivated, and here and there a small poor village to sustain. With regard to trees, &c., the eastern part of the plain was on a par with the western. It was only on little spots, and at a great distance from each other, that a few olive and other trees were to be seen. They were mostly confined to the immediate vicinity of the villages, or where villages have once stood.

"While passing over the plain of Sharon, it would have been out of all propriety not to have thought of the rose of Sharon, and the lily of the valley. I did think of them, and was on the watch for them; and so eager was I to get one, that could I have met with any sort of a flower that would in any fair way have admitted the name, I would most willingly have reported it; but not one could I find . . .

"The 'Flocks of Sharon,' was a term which then expressed much; but now few flocks feed there, and those of an inferior kind of cattle."—PAXTON'S *Letters*, pp. 103—111.

Travelling afterwards over the plain further to the north, past the ancient Lydda, Mr. Paxton writes, "The plain of Sharon on this road was very fertile, and more of it had been cultivated than is usual. The harvest was going on, and men, women, and children, were out in the fields; some reaping with the common reap-hook—some pulling up the grain with their hands—some binding up the grain in bundles—some carrying it on their shoulders, or on donkeys, or mules or camels, to the threshing floor—and some threshing out the grain by driving the cattle over it. They use a threshing instrument not unlike a harrow. In its under side they have pieces of stone or iron fastened, which serve as

teeth. These instruments are dragged by the oxen over the grain, and thus separate it from the straw."—PAXTON'S *Letters*, pp. 226, 227.

"Leaving the gardens of Jaffa behind us, we entered an extensive, fertile, and lovely plain—it was the plain of Sharon. Wherever the ground was cultivated, it brought forth fruit in abundance. We passed two small villages, which were entirely enclosed in olive groves. The nearer we approached Ramleh, the finer the country grew; countless olive-trees adorned the avenues. The rain had opened nature's flowery treasures; before us was spread a most magnificent carpet, wrought with divers colours of gold, crimson, red, and blue—a carpet made without hands, in comparison with which the most costly Persian in the Sultan's harem dwindles into utter insignificancy."—*Missionary Labours in Jerusalem*, p. 30.

JAPHO, JOPPA. (JAFFA, YÂFA.)

SCRIPTURE NOTICES.

"AND we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."—2 *Chronicles* ii. 16.

"Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord."—*Jonah* i. 1—4.

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this

woman was full of good works and alms deeds which she did. And it came to pass in those days, that she was sick and died . . . and forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping . . . But Peter put them all forth, and kneeled down and prayed; and turning him to the body said, Tabitha, arise. And she opened her

JOPPA.

eyes: and when she saw Peter, she sat up . . . And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many

days in Joppa with one Simon a tanner."—*Acts* ix. 36—43.

"There was a certain man in Cæsarea called Cornelius . . . a devout man, and one that feared God with all his house . . . he saw in a vision evidently . . . an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him . . . Send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do. And . . . (Cornelius) called two of his household servants, and a devout soldier . . . and . . . sent them to Joppa. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour; and he became very hungry, and would have eaten; but while they made ready he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven."—*Acts* x. 1—16.

[Ezra iii. 7; Acts xi. 5.]

Joppa is the principal sea-port of Palestine. Its name occurs frequently in sacred history. We find in the book of Joshua, (chap. xix. 46,) that it was assigned to the tribe of Dan. Hiram king of Tyre sent cedars of Lebanon by sea to Joppa, for the building

of Solomon's Temple; and the latter had them removed by land to Jerusalem. Here the disobedient prophet embarked for Tarshish, when ordered to go and preach to the inhabitants of Nineveh; here Tabitha was raised from the dead; and here, upon the roof of Simon the tanner's dwelling, Peter saw that great vision, which taught him not to "call any man common or unclean."

Joppa was burnt during the wars between the Jews and Romans, but again rebuilt. At a later period it became a strong resort for pirates, who infested the surrounding seas, and was again destroyed in consequence. In the time of the crusades it was once more restored, and since then has experienced many reverses. It was taken by the French in March 1799, and its beautiful gardens were almost all laid waste.

"We arrived at Jaffa, the ancient Joppa, about 5 P.M. . . . There being no inns, or khâns, in the sea-port towns, for the accommodation of travellers, we were obliged to repair to the English consul's.[1] We found the British representative at the door of his house, and as he was a perfect original, I will give you some description of him. He was a man apparently about sixty years of age, dressed in the Turkish mode, excepting an old brown cocked hat covered with grease, and put square on his head. His beard might be of some seven or eight days' growth, and his back was ornamented with a plaited pig-tail reaching down to his middle. We found it difficult to refrain from laughing at the sight of so odd a figure, for his dress was all soiled with the drippings of soup and fat. He . . . showed us into (an) apartment . . . filled with watermelons; some old English pictures decorated the walls, and an old dirty sofa, without a covering, and well stocked with fleas, constituted the furniture; numerous

[1] His house was formerly a convent, and is upon the same spot, tradition says, as the residence of Simon the tanner. It is by the sea-shore.

holes in the floor gave free access and egress to the rats . . .

"Jaffa, situated on the sea-coast, is a small fortified town; the fortifications were in a very ruinous state; but the Aga was busily employed in repairing them. Vessels were arriving from the northward daily with stones, &c. and he himself was in constant attendance on the operations. The Christian and Mahommedan inhabitants were obliged to take it day and day about to work, at the sound of the drum, every morning at sun-rise. We saw the place where the French entered the town on their advance into Syria, and the hospital where Buonaparte poisoned his sick, on his retreat, to prevent them falling into the hands of the Turks. This place is now the Armenian Convent, and one of the priests, who was in the town at the time, says there were *only* thirty-five men thus poisoned. About a mile without the town the French army was encamped, and it was here that Napoleon inhumanly massacred the inhabitants in cool blood, after the town was fully in his possession. The number thus slain is uncertain, but many people now in Jaffa attest the truth of the assertion."—IRBY *and* MANGLES, pp. 184—186.

Rae Wilson furnishes us with the following account of his voyage to Joppa from Egypt:—

"We embarked in a small crazy vessel, laden with rice . . . On the 21st of January, a little before midnight, we made Joppa, having been three days in reaching it. After dark, on approaching the town, where the navigation was intricate, a horn was blown at intervals from the land, to apprise us of danger. The custom appears to be judicious, and is peculiarly called for by the numerous, and very dangerous, breakers and shallows about this place. Independently of this, we had previously been warned by the rocks, which re-echoed the groaning of the waves. Next morning, the view of Joppa from the deck of the vessel was highly picturesque and pleasing."

"Joppa was denominated *beautiful*, in all probability from its peculiar situation, and is called by the natives Yâfa. It is built upon the side of a rocky mountain . . . rising gradually from the sea-shore, crowned with a castle, and fortified towards the ocean . . . The harbour is rocky and very dangerous, and has been in that state from the earliest periods. The streets, which are crooked, and some of them steep, present the usual slovenly meanness which is to be found in every town throughout the Turkish empire, though externally, the houses, which are of a white colour, have rather an imposing appearance. (The roofs are flat,) on discovering which, I was struck with the circumstance of the inspired writer having made such places his oratory (place of prayer) when he resided at Joppa."—RAE WILSON'S *Travels*, vol. i. pp. 155, 156, 170.

The neighbourhood of Jaffa is celebrated for its beautiful gardens. Vines, figs, prickly pears, &c. grow in rich abundance, and citron-trees extend their grateful shade. Oranges and lemons are plentiful, and a number of very rare plants are found. "On departing from Joppa (to journey towards Ramleh) we rode," writes Mr. Wilson, "along a narrow winding path, enclosed with a kind of wall formed by the cumbrous shrub of the prickly pear, which grows to a prodigious size, and affords one of the most firm and secure fences imaginable."

"A neat little fountain, as you enter the town, we thought merited attention."—*See* RAE WILSON'S *Travels*, vol. i. pp. 159, 160, 177; IRBY *and* MANGLES, pp. 184, 188.

"There fell a heavy shower of rain during our stay at Joppa, attended with high wind. The vessels in the harbour rocked about as if they had been in the open sea, though they were moored very near the shore, in a narrow channel formed by a ledge of rocks. When Vespasian approached the city, the inhabitants, who were all pirates, fled to their ships, but a storm coming

on, upon these rocks they were dashed to pieces."—HARDY'S *Notices of the Holy Land*, p. 128.

"We left the gates of Jaffa at noon, and traversed the picturesque market-place, situated immediately outside the city. To our right and left we were tempted by the various kinds of fruit which were exposed for sale.

"I laid in a good stock of most delicious oranges, for which Jaffa is celebrated; and I advise every traveller to do the same, because he will not meet with any thing like them till he is within the gates of the city of the Great King. For nearly two miles our way lay through pleasant gardens and orchards rich in various vegetables, and richer still in a variety of trees. The orange and the lemon, the fig and the pomegranate, the almond and the palm-tree, are here at home; their blossoms and their fruits fill the air with fragrance, whilst the luxuriant and green foliage of their leaves refreshes the beholder's eye."—*Missionary Labours in Jerusalem*, p. 29.

CÆSAREA PALESTINA.

SCRIPTURE NOTICES.

"BUT Philip was found at Azotus; and passing through he preached in all the cities, till he came to Cæsarea."—*Acts* viii. 40.

"And (Saul) spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus."—*Acts* ix. 29, 30.

"There was a certain man in Cæsarea called Cornelius, a centurion . . . a devout man . . . He saw in a vision . . . an angel of God coming in to him, and saying, Cornelius . . . Send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner . . . he shall tell thee what thou

oughtest to do . . . On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour . . . Now . . . behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate . . . Then Peter went down to the men . . . and . . . called them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea." —*Acts* x. 1, &c. (See whole chapter.)

"And when Herod had sought for him (Peter) and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode. And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."—*Acts* xii. 19—23.

"And (Paul) sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the Church, he went down to Antioch."—*Acts* xviii. 21, 22.

"And the next day we that were of Paul's company departed, (from Ptolemais,) and came unto Cæsarea: and we entered into the house of Philip the Evangelist, which was one of the seven; and abode with him . . . And after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Cæsarea, and brought with

them one Mnason of Cyprus, an old disciple, with whom we should lodge."—*Acts* xxi. 8—17.

"And (the chief captain) called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night . . . Then the soldiers . . . took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him . . . Who when they came to Cæsarea . . . presented Paul before (the governor) . . . And he commanded him to be kept in Herod's Judgment Hall." —*Acts* xxiii. 23, &c.

"Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem . . . Then the high priest and the chief of the Jews informed him against Paul, and besought him . . . that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. Let them, therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day, sitting on the judgment seat, commanded Paul to be brought . . .

"And after certain days King Agrippa and Bernice came unto Cæsarea . . . And Festus declared Paul's cause unto the king . . . Then Agrippa said, I would also hear the man himself . . . And on the morrow, when Agrippa was come, and Bernice, with great pomp . . . at Festus' commandment Paul was brought forth . . . Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself . . . Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian!"—See *Acts* xxiv. xxv. xxvi.

The city of Cæsarea (sometimes called Cæsarea Palestina, to distinguish it from Cæsarea Philippi) is frequently mentioned in the New Testament. Here that great and glorious event took place—the admission of the Gentiles into the Church of Christ, when the distinction which had formerly existed between Jew and Greek *openly* ceased—and they became *one* in Christ Jesus. Here Philip resided with his four gifted

CÆSAREA.

daughters, and here the prophet Agabus foretold the coming trials of St. Paul. Hence several faithful brethren accompanied that great apostle to the place of his apprehension, and here he returned and dwelt as a prisoner for two years. Here the profligate and guilty Felix *trembled* at his reasoning, and Agrippa was *almost*

persuaded to be a Christian. And here, lastly, did that fearful judgment come upon Herod, who in this very city, which he had filled with so many wonders, and adorned with such magnificence, died of a loathsome and horrible disease, the punishment of his vain-glorious boasting.

"Cæsarea, formerly called Strato's Tower, from a Greek, who founded it, was built by Herod the Great, in honour of Augustus Cæsar. It was situated on the eastern coast of the Mediterranean, near the south end of Mount Carmel, thirty-six miles south of Acre, thirty north of Joppa, and sixty-two north-west of Jerusalem. It was a dispute respecting the possession of this city that gave rise to the war with the Romans: the Jews claiming it because it had been built in their own land, and the Greeks, because it had been dedicated to the heathen gods.

"Cæsarea was inhabited by Jews, Heathens, and Samaritans; hence parts of it were esteemed unclean by the Jews.[1] Some would not pass over certain places; others were less scrupulous. Perpetual contests were maintained between the Jews and the Syrians, or the Greeks; on one Sabbath-day, twenty thousand persons were slain here."

The account Josephus gives us of the building of Cæsarea is as follows:—"Now, upon his (Herod's) observation of a place near the sea, which was very proper for containing a city, and was before called Strato's Tower, he set about getting a plan for a magnificent city there, and erected many edifices . . . all over it, of white stone. He also adorned it with most sumptuous palaces . . . and, what was the greatest and most laborious work of all, he adorned it with a haven, that was always free from the waves of the sea . . . It was of excellent workmanship, which was the more remark-

[1] This circumstance, no doubt, added to the scruples of the Apostle about going to Cornelius, and gave double force to the announcement that henceforth he was to call no man common or unclean.

able, being built in a place that, of itself, was not suitable to such noble structures, but was perfected by materials from other places, at very great expenses. This city is situate . . . in the passage by sea to Egypt, between Joppa and Dora, which are lesser maritime cities, and not fit for havens, on account of the impetuous south winds that beat upon them . . . So Herod endeavoured to rectify this inconvenience, and laid out such a compass towards the land, as might be sufficient for an haven, wherein the great ships might be in safety: and this he effected by letting down vast stones, of above fifty feet in length, not less than eighteen in breadth, and nine in depth, into twenty fathom deep . . . the mole, which he built by the sea-side, was two hundred feet wide, the half of which was opposed to the current of the waves, so as to keep off those waves which were to break upon them . . . the other half had upon it a wall, with several towers, the largest of which was named Drusus . . . from the son-in-law of Cæsar, who died young. There were also a great number of arches, where the mariners dwelt. There was before them a quay, or landing-place, which ran round the entire haven, and was a most agreeable walk . . . there were edifices all along the circular haven, made of the most polished stone, with a certain elevation, whereon was erected a temple, that was seen a great way off by those that were sailing for that haven, and had in it two statues, one of Rome, the other of Cæsar. The city itself was called Cæsarea, and was also built of fine materials, and was of a fine structure. Nay, the very subterranean vaults and cellars had no less of architecture bestowed on them than had the buildings above ground. Some of these vaults carried things, at even distances, to the haven and to the sea; but one of them ran obliquely, and bound all the rest together, that both the rain and the filth of the city were together carried off with ease; and the sea itself, upon the flux of the tide from without, came into the city and washed it all clear. Herod

also built thereon a theatre of stone; and on the south quarter, behind the port, an amphitheatre also, capable of holding a vast number of men, and conveniently situated for a prospect to the sea. The city was thus finished in twelve years, at the sole expense of Herod."

In the description of the march of Titus across the desert of Pelusium, from Egypt to Palestine, with intent to besiege Jerusalem, he is said to have halted at Cæsarea, having taken a resolution to gather all his forces together at that place. And after the memorable siege and fall of this devoted city, "Titus went down with his army to that Cæsarea which lay by the sea-side, and there laid up the rest of his spoils in great quantities, and gave orders that the captives should be kept there; for the winter season hindered him from sailing into Italy."

During the long period between this event and the rise of the Mohammedan power, no remarkable details are known respecting it; but it was captured in the seventh century, by the Saracens.

After giving the preceding extracts from the Jewish historian, Mr. Buckingham thus describes the present state of Cæsarea, now a mass of ruins:—

"In examining the ruins of this celebrated spot, we first passed the remains of a building with fine Roman arches, many of which still remained perfect, while other masses of fallen fragments lay scattered beneath them. A little beyond were the remains of another pile, with five or six granite columns fallen into the sea, on the very edge of which these buildings appear to have been originally erected. They appeared to us to correspond, both in situation and form, with the edifices appropriated to the residence of the mariners.

"Ascending from the beach, we saw fragments of white marble, highly polished, and an abundance of broken pottery, of the ribbed or grooved kind, so common amid Egyptian ruins; and this we conceived to mark the site of the edifices which stood all along the

circular haven, and were built of the most polished stone, while the pottery might have been fragments of domestic utensils, or of broken vessels used in the service of the temple that stood there.

"We next came to the principal remains of a large and well-built fort, of an irregular form, having four sides facing nearly towards the cardinal points, and the western one fronting the sea. On its northern front we observed four pyramidal bastions with sloping sides, each about forty feet long at the base, twenty at the top, fifteen feet thick in the centre, and from twenty to twenty-five feet in perpendicular height. They were separated from each other by a space of twice their own length, which was occupied by the main wall of the fort, excellently built; and near the centre, within the wall, we saw the remains of a large building, with the arched gateway of a passage through it.

"On the eastern front, which is of greater extent than the northern, were ten similar bastions, including both of those at the angles. Opposite to the fourth, from the north-east angle, we observed a well, and looking down into it, saw distinctly an arched passage of undetermined extent, which was doubtless one of those subterranean vaults constructed for the carrying off the filth of the city by the influx of the sea; and, as far as the eye could trace it from above, it seemed to confirm the assertion of the historian, that these subterranean vaults had no less of architecture bestowed on them, than had the buildings above ground . . ."

After giving a minute description of other parts of this fort, amongst the ruins of which he mentions seeing the shaft of a grey granite column, and several pieces both of sculptured and polished marble, fragments of the sumptuous palaces of the city, Mr. Buckingham continues:—"The whole terminates in an edifice on a rocky base, surrounded by enormous blocks of stone, the disjointed masses of the ancient mole, now washed by the waves; of which edifice scarcely any perfect

portion remains, but among whose ruins are seen fragments of at least twenty granite columns.[1] This may probably be the tower of Drusus . . . which was built on the mole itself, where this ruin still stands, having braved the fury of two thousand winters, and still defying the storms of ocean to effect its total demolition, though its venerable ruins are lashed by an almost eternal foam. The fort was surrounded on the north, the east, and the south, by a ditch about thirty feet broad and twenty deep . . .

"The fragments of granite pillars,[2] and other marks of splendour seen near the sea, are unquestionably remains of the ancient Cæsarea; but the fort itself, as it now stands, is as evidently a work of the Crusaders, who had one of their chief military stations here . . . (The) ruin of (the city) is so complete, that the most diligent survey would scarcely be rewarded by the fixing, with accuracy, the site of any of the public buildings, or even the delineation of its precise form, from the foundation of its walls . . .

"At the present moment, the whole of the surrounding country is also a sandy desert towards the land; the waves wash the ruins of the moles, the towers, and the port, towards the sea; and not a creature resides within many miles of this silent desolation."—BUCKINGHAM'S *Travels in Palestine*, vol. i. pp. 197—215.

Mr. Hardy thus contrasts the present state of Cæsarea with its past history:—"Without the city," he writes, "on the southern side, are several mounds of ruins, overgrown with grass and brushwood. The amphitheatre stood in this direction, where Herod Antipas was smitten by an angel of God, and eaten of worms. Whilst I was

[1] Irby and Mangles regard this building as erected upon the ruins of a Roman temple.

[2] Irby and Mangles mention finding a column of marble, with a Roman inscription of the Emperor Septimus Severus, but too much buried for them to copy; but they subsequently learned from Mr. Bankes, (who had it cleared for copying,) that it was a milestone.—*Travels*, p. 190.

occupied in taking a sketch of the place, my companions picked up several pieces of marble, upon one of which was a flower, well executed ; and upon another, a Greek inscription. There are many holes in the ground, made by the pachas of Acre in digging for the marbles, by which their mosques and palaces are decorated . . . granite columns are scattered along the sea-shore in great profusion.

" There is not a single inhabitant near the place, nor any modern building . . . A few birds and lizards are the only living possessors[1] we saw of this once crowded city, and these are not often disturbed in their abode, as the road usually pursued passes at a little distance. . . .

" As Cæsarea was the usual residence of the Roman governor, it was the scene of more numerous cruelties than any other part of Palestine during the heathen persecutions. The ecclesiastical historian Eusebius was bishop of this place. The famous Origen resided here some time, and whilst yet a layman, was permitted to preach before bishops. A walk through ruins where scenes so memorable have been witnessed, could not but awaken many trains of most profitable reflection. The woes of the prisoner, and the triumphs of the persecutor, had alike passed away ; and where the simple eloquence of an apostle was once heard, and its power was acknowledged by an unjust judge and an ambitious monarch, no sound could then be distinguished but the gentle murmur of the sea. There was a single boat passing at the time, with its small white sail, to remind us of the thousands that once bore themselves proudly

[1] Lamartine relates, that he disinterred three jackals from the bosom of the ruins, and that the only human being whom he saw in Cæsarea was a young Arab shepherd, who arrived there during Mr. Lamartine's visit, to water his flocks at a fountain, to which he said he was in the daily habit of resorting for that purpose from his dwelling, two leagues distant, among the mountains. According to Pococke, crocodiles were formerly found near Cæsarea.

upon the same waters, laden with the produce of all climes. This spot is particularly dear to the missionary, as it was consecrated by the baptism of the first Gentile convert, at that time a wonder without a precedent. Now the children of the adoption are living under the wrath of God, and the despised 'barbarians,' from almost every nation among men, are admitted into the favour of the Lord, and have the promise that they shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. At such a place, the solemn caution of the Apostle comes home to the mind with additional force, 'Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he spare not thee!'" —HARDY'S *Notices*, pp. 125—128.

DOR. (TORTOURA.)

SCRIPTURE NOTICES.

"THE king of Dor, in the coast of Dor (in the list of kings slain by Joshua.)"—*Joshua* xii. 23.

"Neither did Manasseh drive out the inhabitants . . . of Dor and her towns . . . but the Canaanites would dwell in that land."—*Judges* i. 27.

". . . Dor and her towns . . . in these dwelt the children of Joseph the son of Israel."—1 *Chronicles* vii. 29.

[Josh. xi. 2, xvii. 11; 1 Kings iv. 11.]

"The city of Dor, or Dora, was the capital of a district in Canaan, and is often reckoned to Phœnicia. Joshua conquered it, and killed its king. He gave it to the half tribe of Manasseh, on this side Jordan. Dor is situated on the Mediterranean, and has a bad port, between Cæsarea Palestina and Mount Carmel, nine miles from Cæsarea. Dor was situated on a peninsula,

which, projecting into the Mediterranean Sea, rendered the city extremely strong, and very difficult of attack, especially on the land side.

"The modern name of Dor is Tortoura. It consists of a single street opposite to the sea. A market is held here, to which the Arabs bring their booty, and the neighbouring peasants their cattle and fruits; these they barter for rice, and linens, brought from Egypt in small craft, because the port which is before this town has not depth of water for large vessels. There is no mosque in the place. The inhabitants assemble on a platform, raised about two feet, and walled round, where they perform their worship. The coffee house is the handsomest building and the most frequented in the town. Water that is drinkable would be absolutely wanting in Tortoura, were there not a fountain, ten or twelve feet in the sea, issuing from a rock, which, when the sea is high, is covered with waves. Not but that there are other springs in different places adjacent, but they are brackish; and none of them supplies this necessary article of life like the spring from the rock. The neighbourhood is bare and void of trees, but produces grain."—D'Arvieux.

"Tortoura is a small village, consisting of not more than forty or fifty dwellings, without a mosque, but having a khan for the accommodation of travellers, and a small port, formed by a range of rocky islets at a short distance from the sandy beach. It has a ruined building on the north, which we were told was called by Franks the 'Accursed Tower;' but our informant could assign no reason for such a forbidding name. In Arabic it is merely called 'Old Castle.'

"In its present condition, Tortoura is so far fallen from its former consequence as scarcely to present by its ruins an idea of its extent or strength, in its original state, though it is not entirely desolate. Its present inhabitants, perhaps five hundred in number, are all Mohammedan, and are governed by a sheikh, who

received us at the khan, and bade us enter. This building was divided into four compartments by three arcades, and had its flat roof covered by boughs of trees plastered over on the top. We found a clean mat, and shelter for ourselves and our beasts; and the man in attendance furnished us with fire-wood, which was all we needed, as we had rice and bread with us." —See BUCKINGHAM'S *Travels in Palestine*, vol. i. pp. 192, 195, 196.

MOUNT CARMEL.

SCRIPTURE NOTICES.

"Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal . . . And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea . . ."—1 *Kings* xviii. 19, 42, 43. (See whole chapter.)

"So she went, and came unto the man of God (Elisha) to Mount Carmel."—2 *Kings* iv. 25.

". . . The forest of his Carmel."—2 *Kings* xix. 23. *Isaiah* xxxvii. 24.

"Thine head upon thee is like Carmel."—*Canticles*, vii. 5.

"The earth mourneth and languisheth . . . Bashan and Carmel shake off their fruits."—*Isaiah* xxxiii. 9.

"The excellency of Carmel and Sharon . . ."—*Isaiah* xxxv. 2. (See whole passage.)

"As I live, saith the King, whole name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come."—*Jeremiah* xlvi. 18.

"And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan. . ."—*Jer.* l. 19.

"The Lord will roar from Zion, and utter his voice

from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither."—*Amos* i. 2.

"And though they hide themselves in the top of Carmel, I will search and take them out thence. . ."—*Amos* ix. 3.

"Bashan languisheth, and Carmel. . . ."—*Nahum* i. 4.

[2 Kings ii. 25; 2 Chron. xxvi. 10.]

Mount Carmel is frequently mentioned in the Old Testament. Its ancient beauty is there often noticed.

VIEW FROM CARMEL.

We read of the *excellency*[1] of Carmel; and in the Song of Solomon, where the spiritual graces of the Christian

[1] The name Carmel means "excellent vineyard," "vineyard of God;" also "harvest," "full ears of corn."

Church are set forth under the similitude of natural beauties, we find her glory and dignity likened to the majesty of Carmel.

The prosperity or adversity of Israel is also represented by the fruitfulness or barrenness of Carmel. Thus, when foretelling God's judgments upon their nation, the prophets speak of Carmel as *shaking off her fruits*, as *languishing* and *withering;* whilst future blessings were promised under the figure of a flock feeding peacefully on its goodly pastures.

In order to form an idea of the effect which such words would produce on an Israelite, we must bear in mind that almost every natural object around him was rendered sacred by its connexion with some miracle or deliverance which God had wrought for his people through the instrumentality of their prophets and kings.

Such wonders had been worked on Carmel; and when the prophet pointed to its goodly top and fruitful sides, (for it was the finest mountain in all Palestine,) and bade the people picture it to themselves barren and desolate, with what fearful force would the prophecy come home to them, that as they had been like Carmel in glory, so should they be like Carmel cursed.

And when, a captive in a distant land, the afflicted Jew thought of his home and his country, and remembered Carmel, and the peaceful flocks feeding on its sides, how cheering would he find the promise, that he should return again to his habitation, and rest and feed on Carmel!

Carmel signifies the *vineyard;* and Jerome informs us, that this mountain had good pastures. Here king Uzziah had *vinedressers* and husbandmen, "for he loved husbandry." Carmel is likewise said to mean *plantations, bushy* shrubberies, which there is sufficient proof formerly covered this mountain. The name Carmel is sometimes given to places planted with vines and fruit-trees, and *remarkable for fertility.*

"This mountain, the boundary of the possessions of Asher westward,[1] forms one of the most remarkable headlands on the whole coast of the Mediterranean. Although mentioned as a single mountain in the Scriptures, it is a straight and regular mountainous ridge, extending from eight or ten to fifteen miles from south-east to north-west—while to its more elevated part, which rises in the form of a flattened cone, and is about fifteen hundred feet in height, the name Mount Carmel is commonly applied by way of eminence. The river Kishon falls into the Mediterranean on the north side of Carmel."

"At its north end," writes Mr. Paxton, "it forms an abrupt termination in a bold promontory (advancing considerably into the sea). On the top of this promontory, and near the end, is a monastery, which has an imposing appearance, but I could see no other human habitation near it. At the distance of eight or nine miles from the promontory, the ridge called Carmel suddenly sinks down, and gives place to a wide-spread plain—(the celebrated plain of Sharon). Near the south end of the mountain, they point out on the shore the site of the famous city of Cæsarea . . .

"There is a plain of varied width between Carmel and the shore. It is almost wholly destitute of trees, hardly a bush to be seen, unless of a very small size. The plain varies in width from one to two miles. Much of it was covered with sand. I saw no human being, or human habitation on it, except a few old ruins."

"The excellency of Carmel has almost passed away, and the prophet's curse has fallen upon it,—and the top of Carmel has withered. Its steep sides are often barren and desolate—yet not *so* desolate as some have alleged. Wild vines and olives (showing that it had formerly been cultivated) are met with among the *brambles*,—and oaks, and pines, and even some cedars grow,—to

[1] Josh. xix 26.

attest its former luxuriance. Shepherds, too, find on its sides pasture for their flocks, as when Amos described it as their 'habitation.'"

"The lesser mountains of this group," writes D'Arvieux, "are cultivable lands, of a good soil, deep, and *extraordinarily* fertile, *capable* of producing in a very uncommon degree. There were formerly many more *vineyards* than at present. The Christians who inhabit part of these villages only cultivate as many vines as may furnish what wine and dried grapes they want for their own consumption. They neglect the cultivation of fruit-trees, which here would reach *great excellence*, as may easily be inferred from those here gathered, though chiefly from wild stocks. They have delicious melons and water-melons. Those mounts which appear most dry and arid are covered with oaks and other trees. We find also olives, *but under no management.* The air of these mountains is very good; and how sultry soever it may be on the border of the sea, these regions are refreshed every morning by a cool sea breeze. On the mountains feed an infinity of beeves, sheep, goats, hares, rabbits, partridges, antelopes, and other species of animals, all excellent in their kinds, because they here find *excellent pasture* and corn."

What a commentary is this upon the prophet's words, when he speaks of the *excellency* of Carmel and of its *languishing!*

"Carmel is no place," says Mr. Carne, "for crags and precipices, or rocks of the wild goats—it is the finest and most beautiful mountain in Palestine,—in many parts covered with trees and flowers. On reaching at last the opposite summit, and coming out of a wood, we saw the celebrated plain of Esdraelon beneath, with the river Kishon flowing through it. Mounts Tabor and (the little) Hermon were in front, and on the left the prospect was bounded by the hills of Samaria."

Lamartine thus describes a storm on Mount Carmel: "I have witnessed few so terrible. The clouds rose

perpendicularly, like towers above Mount Carmel, and soon covered all the length of the summit of this chain of hills. The mountain, just now so brilliant and serene, was plunged, by degrees, in rolling waves of darkness, split here and there by trains of fire. The horizon seemed to close around us,—the thunder did not burst in claps—it threw out one single majestic rolling, continual and deafening. The lightning might be truly said to rush like torrents of fire from the heavens, on the black flanks of Carmel. The oaks on the Mount and on the hill on which we were journeying, bent like young plants. The winds, which rushed from the caverns, and from between the hills, must have swept us from our horses, if we had not speedily alighted, and found a little shelter behind a fragment of rock in the then dry bed of a torrent. The withered leaves, upraised in masses by the storm, were carried above our heads like clouds, and the slender, broken branches of the trees showered around us. I remembered the Bible, and the prodigies of Elijah . . . The storm abated in about half an hour. We continued our route along the foot of Mount Carmel, which we traced in this way, during a march of about four hours. It presented every where the same severe and solemn aspect. It is a gigantic rock, rising almost perpendicularly, and every where covered by a bed of shrubs, and odoriferous herbs. The rock is seldom entirely naked." "In Leviticus xxvi. 22, we read that wild beasts were to be sent amongst the people of that land for their iniquities; even that seems well nigh its accomplishment. The monks of Mount Carmel reported, that in consequence of the disarming of the people, and the great decrease of their numbers, wild beasts were increasing on Mount Carmel to an alarming degree."

"We may stand at the top of Carmel," observes Mr. Hardy, "as did Gehazi, and look towards the sea, but, alas! there is now no 'little cloud like a man's hand;' still there is the promise of a shower, and in due time the streams of divine mercy will again fall upon this

thirsty land, and men shall liken themselves in their prosperity to the 'excellency of Carmel and Sharon.'"—See CALMET'S *Dictionary*; PAXTON'S *Letters*, pp. 100, 101; CARNE'S *Letters*, pp. 249, 250; LAMARTINE'S *Travels*, pp. 355—358; *Journal of a Tour in the Holy Land, by* LADY F. EGERTON, p. 95; HARDY'S *Notices*, &c. p. 121.

CHAPTER IX.

GALILEE.

TAANACH—MEGIDDO—PLAIN OF ESDRAELON—RIVER KISHON—JEZREEL—VALLEY OF JEZREEL—MOUNT GILBOA—BETHSHEAN—SHUNEM—NAIN—ENDOR—MOUNT TABOR—NAZARETH—CANA—TIBERIAS—SHORES OF TIBERIAS—LAND OF GENNESARETH—MAGDALA—CAPERNAUM—BETHSAIDA OF GALILEE—CHORAZIN—BETHSAIDA JULIAS—COUNTRY OF THE GADARENES—CÆSAREA PHILIPPI—DAN OR LAISH—MOUNT HERMON.

TAANACH (TA'ANNUK) LEGIO. MEGIDDO. (EL-LEJJUN.)

SCRIPTURE NOTICES.

"AND Manasseh had in Issachar and in Asher . . . the inhabitants of *Taanach* and her towns, and the inhabitants of *Megiddo* and her towns . . . Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land."—*Joshua* xvii. 11, 12. (Judges i. 27.)

"The kings came and fought; then fought the kings of Canaan in *Taanach by the waters of Megiddo:* they took no gain of money."—*Judges* v. 19.

"And by the borders of the children of Manasseh . . . *Taanach* and her towns, *Megiddo* and her towns. In . . . these dwelt the children of Joseph, the son of Israel."—1 *Chron.* vii. 29.

"And he (Ahaziah, king of Judah) fled to Megiddo, and died there."—2 *Kings* ix. 27.

"Nevertheless, Josiah would not turn his face from him, but disguised himself, that he might fight with him, (Necho, king of Egypt,) and hearkened not unto the words of Necho from the mouth of God, and came to fight in the *valley of Megiddo.*"—2 *Chron.* xxxv. 22.

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the

valley of Megiddon."—*Zech.* xii. 11. (See the account of Josiah's death in 2 Chron. xxxv.)

[See also 1 Kings iv. 12, ix. 15; 1 Chron. vi. 70.]

"The plain of Esdraelon is skirted on its southern side by low hills, running from Jenîn in a north-westerly direction, until they unite with an extension of the ridge of Carmel . . . It is this extension of Carmel, consisting of a low ridge or range of hills, which separates the great southern plain along the coast from that of Esdraelon. From the knoll on the west of Jenîn we could look out upon this part of the plain and the adjacent southern hills. Looking towards Carmel, on the side of a low mound, a little back from the plain, we could distinguish the place called Ta'annuk; it was said to have ruins which led the people to suppose it was once a large city, though it now contains but a few families. Further to the right, the direction of El-Lejjûn, the ancient Legio, was shown . . . we saw it frequently afterwards.

"Ta'annuk is undoubtedly the ancient Taanach, first a city of the Canaanites:[1] then allotted to Manasseh, and assigned to the Levites;[2] and afterwards celebrated in the triumphal song of Deborah and Barak.

"Lejjûn probably occupies the site of the ancient Megiddo, so often mentioned along with Taanach. Near by it there was said to be *a large fountain, sending forth a mill-stream*, which, like that at Jenîn, (and others,) runs into the plain, and goes to aid in forming the ancient Kishon. Megiddo is rarely spoken of in Scripture, except in conjunction with Taanach; a circumstance which implies their vicinity to each other.

"The chief onslaught, also, in the battle of Deborah and Barak, took place in the plain near Taanach, and '*the waters of Megiddo*;' and whether this expression be applied to a large fountain, or to the

[1] Josh. xii. 21. [2] Josh. xxi. 25.

river Kishon, we know that the scene of battle was at any rate not far from the Kishon. Megiddo, too, gave its name to the adjacent valley or low plain along the Kishon.[1] Maundrell visited the place, and speaks of it as an old village *near a brook*, from whence he could overlook the plain of Esdraelon. There was then at Lejjûn a khân in good repair."—See ROBINSON'S *Researches*, vol. iii. pp. 156, 157, 178—180.

PLAIN OF ESDRAELON.

PLAIN OF ESDRAELON, OR JEZREEL. RIVER KISHON. (EL MUKŬTTA'.)

THE plain of Esdraelon, or Jezreel, does not occur by name in Scripture. It is mentioned in the book of Judith, in the Apocrypha, chap. i. 8.

[1] 2 Chron. xxxv. 22; Zech. xii. 11.

SCRIPTURE NOTICES.

"And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand . . . And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon."—*Judges* iv. 7, 13.

"The river of Kishon swept them away, that ancient river, the river Kishon."—*Judges* v. 21.

"And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."—1 *Kings* xviii. 40.

"Do unto them . . . as to Sisera, as to Jabin at the brook of Kishon: which perished at Endor: they became as dung for the earth."—*Psalms* lxxxiii. 9.

[Josh. xxi. 28.]

The plain of Esdraelon (so called from a place of that name situate in it[1]) is one of the most fertile and beautiful districts in Palestine. The soil is rich and fine, "as rich," observes Mr. Paxton, "as soil can be," and would be most productive, if properly cultivated. Speaking of part of it, Dr. Robinson says, "The prospect was charming for its rich fertility and beauty. Yellow fields of grain, with green patches of cotton and millet interspersed, chequered the landscape like a carpet." And in another place he mentions, that "the fields in many parts were still covered with a rich crop of wheat, long ready, and waiting for the sickle." Mr. Paxton says, that in many places the weeds were nearly as high as a man's head—a proof of the rich luxuriance

[1] The ancient name of Jezreel was Esdraela, and thence the great plain around it took the name of Esdraelon. The *valley* of Jezreel formed part of this plain, the whole of which is consequently often spoken of (though erroneously) under the name of "the Valley of Jezreel."

of the soil. But this noble plain belongs to the government, and is only partially cultivated. It is almost without villages. When ascending to Nazareth, Dr. Robinson writes: "The plain in this part is rich and fertile, *but lay mostly untilled;* here and there only were a few patches of grain intermingled with *the far greater portions now let run to waste.*" And in more general terms, he says of the great body of the plain, that it is "everywhere a tract of fertile, though *now neglected soil.*"

ANCIENT SARCOPHAGI ON THE PLAIN OF ESDRAELON.

"Through the plain of Esdraelon, the 'ancient river' Kishon is of old represented as pouring its waters in such abundance, as to 'sweep away' the troops of Sisera during the battle of Deborah and Barak; and we still find the same river a considerable stream, under the name of El-Mukŭtta', flowing along the base of Carmel into the bay of 'Akka . . .

"Not improbably in ancient times, when the country

was perhaps more wooded, there may have been permanent streams throughout the whole plain, like that which still runs eastward along the middle arm; and even now, in ordinary seasons, during the winter and spring, there is an abundance of water on the plain, flowing westwards to form the Kishon. The large fountains all along the southern border furnish more powerful streams; and all the water-courses from the hills and along the plain are full and overflowing. During the battle of Mount Tabor, between the French and Arabs, April 16th, 1799, many of the latter are expressly said to have been drowned in the stream coming from Debûrieh,[1] which then inundated a part of the plain. Monro, in crossing the arm of the plain from Sôlam to Nazareth, on the first or second of May, describes himself as passing in half an hour from Sôlam 'a considerable brook from the eastward, and afterwards some others, which flow into a small lake on the northern side of the plain, and eventually contribute to swell the Kishon' . . . In April, 1829, Prokesch, in travelling directly from Ramleh to Nazareth, entered the plain of Esdraelon at or near Lejjûn; here he came upon the Kishon, flowing in a deep bed through marshy ground; and after wandering about for some time to find the way through the morass, was at length set right by an Arab, who pointed out the proper ford. All these considerations, and especially these marshes in the region of Lejjûn or Megiddo, fully bear out the sacred writer, in affirming that the forces of Sisera were swept away by the Kishon; swollen as the stream probably was by the tempest and rain, with which the Lord interfered in behalf of the Israelites.[2]

[1] The village of Debûrieh is small and unimportant, lying on the side of a ledge of rocks just at the base of Tabor. It is said to have once had a Christian church, the ruins of which are still visible. This would seem not improbably to be the Daberath of the Old Testament, belonging to Issachar, but assigned to the Levites. Joshua xxi. 28.

[2] Judges v. 20, 21; compare v. 4.

". . . The Kishon of the plain is not now a permanent stream; but usually flows only during the season of rain, and for a short time afterwards. Yet the river, as it enters the sea at the foot of Carmel, never becomes dry; and we must therefore seek for its perennial sources along the base of that mountain. 'In travelling under the eastern brow of Carmel,' writes Dr. Shaw, 'I had an opportunity of seeing the sources of the river Kishon, three or four of which lie

RIVER KISHON.

within less than a furlong of each other. These alone, without the lesser contributions nearer the sea, discharge water enough to form a river half as big as the Isis.'[1] The length of the stream from the sources to

[1] The Isis flows by Oxford, and is the main branch of the river Thames.

the sea, he estimates at seven miles, or about two and a half hours. It was probably somewhere along this permanent stream that Elijah slew the prophets of Baal.

"The quantity of water in the Mukŭtta', as it passes through the lower plain to the sea, is not inconsiderable. Schubert forded it in May, (when) the water (came) half way up the bodies of the mules. Monro crossed the river near its mouth, at the south-east nook of the bay of 'Akka, in a boat; he describes the stream as about thirty yards in width, and deep; so that the asses, with their heads tied to the boat, were compelled to swim . . .

"I took leave of the noble plain of Esdraelon from the summit of Mount Tabor, as it lay extended before us, quiet and peaceful, in the brilliant light of an Eastern morning; so tranquil, indeed, that it was difficult to connect with it the idea of battles and bloodshed, of which for a long succession of ages it has been the chosen scene. Here Deborah and Barak, descending with their forces from Mount Tabor, attacked and discomfited the host of Sisera, with his 'nine hundred chariots of iron,' from Endor to Taanach and Megiddo, where the Kishon swept them away. In and adjacent to the plain, Gideon achieved his triumph over the Midianites; and here, too, the glory of Israel was darkened for a time, by the fall of Saul and Jonathan upon Gilboa . . .

"It was also adjacent to Aphek in the plain, that Ahab and the Israelites obtained a miraculous victory over the Syrians under Benhadad;[1] while at Megiddo, the pious Josiah fell in battle against the Egyptian monarch. Then came the times of the Romans, with battles under Gabinius and Vespasian. The period of the crusades furnishes likewise its account of contests in and around the plain . . . In A.D. 1187, a fierce and fatal conflict took place in the plain around Tabor, near

[1] 1 Kings xx. 26—30.

the Kishon . . . and almost in our day the battle of Mount Tabor was one of the triumphs of Napoleon."—See ROBINSON'S *Researches*, vol. iii. pp. 161, 168, 183, 228—234; PAXTON'S *Letters*, pp. 176, 178.

"This plain," writes Mr. Stephens, "is the 'mighty plain' of the ancients, and celebrated for more than three thousand years as the 'great battle-ground' of nations. . . . The Assyrians and the Persians, Jews and Gentiles, Crusaders and Saracens, Egyptians and Turks, Arabs and Frenchmen, warriors of every nation, have poured out their blood on the plains of Esdraelon."—*Incidents of Travel*, ii. 345, 346.

JEZREEL (ZER'IN). VALLEY OF JEZREEL.

SCRIPTURE NOTICES.

"THEN all the Midianites and the Amalekites and the children of the East were gathered together, and went over, and pitched in the *Valley of Jezreel*."—*Judges* vi. 33. (See whole chapter.)

"Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a *fountain which is in Jezreel* . . . And the Philistines went up to Jezreel."—1 *Samuel* xxix. 1, 11.

"And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth."—2 *Samuel* iv. 4.

". . . And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."—1 *Kings* xviii. 45, 46.

". . . Naboth the Jezreelite had a vineyard which was in Jezreel, hard by the palace of Ahab, king of

Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard . . . and I will give thee for it a better vineyard than it; or . . . I will give thee the worth of it in money. And Naboth said . . . The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased . . . And Jezebel his wife said unto him . . . I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name . . . and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial . . . to bear witness against him, saying, Thou didst blaspheme God and the king: and then carry him out, and stone him, that he may die . . . And the men of his city . . . did as Jezebel had sent unto them . . . And . . . when Ahab heard that Naboth was dead . . . Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab . . . behold, he is in the vineyard of Naboth, whither he has gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? . . . In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. . . . And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel."—1 *Kings* xxi. 1, &c.

"And king Joram went back to be healed in Jezreel, of the wounds which the Syrians had given him . . . and Ahaziah . . . king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick." —2 *Kings* viii. 29.

". . . So Jehu rode in a chariot, and went to Jezreel, for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman

on the tower in Jezreel, and he spied the company of Jehu . . . And the watchman told, saying . . . the driving is like the driving of Jehu . . . for he driveth furiously. And Joram said, make ready . . . And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out against Jehu, and met him in the portion of Naboth the Jezreelite . . . And Jehu drew a bow with his full strength, and smote Jehoram . . . and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; Surely I have seen yesterday the blood of Naboth . . . and I will requite thee in this plat, saith the Lord . . . And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window . . . And (Jehu) lifted up his face to the window . . . and he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall . . . and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her . . . and they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands . . . and he said, This is the word of the Lord, which he spake . . . In the portion of Jezreel shall dogs eat the flesh of Jezebel . . ."—2 *Kings* ix. 16, &c.

"And Ahab had seventy sons in Samaria . . . Then (Jehu) wrote (unto the bringers up of Ahab's sons) . . . saying, If ye be mine . . . take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time . . . And it came to pass when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel . . . And he said, Lay ye them in two heaps at the entering in of the gate until the morning . . . So Jehu slew all that remained of

the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining."—2 *Kings* x. 1, &c.

"And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel . . . Yet the number of the children of Israel shall be as the sand of the sea . . . and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."—*Hosea* i. 4, 5, 10, 11.

"And the earth shall bear the corn, and the wine, and the oil; and they shall hear Jezreel."—*Hosea* ii. 22.

"*June* 16*th* . . . Our grand object to-day was the position of the ancient Jezreel . . . Setting out from Jenîn[1] (at a quarter to five in the morning) we struck out upon the noble plain,[2] . . . towards the western extremity of the mountains of Gilboa . . . We thus crossed the arm of the plain, which here extends up south-east, and found all the water-courses, though now dry, running off westwards, as do also those from the southern hills; all going to swell in the rainy season 'that ancient river, the river Kishon,' as it flows towards the Mediterranean . . . Perched high on the summit of one of the naked peaks of Gilboa, the village Wezar was a conspicuous object, and apparently had been once a fortress . . .

[1] A town situated south of Jezreel, on the borders of the great plain, toward Samaria.

[2] Of Esdraelon, or Jezreel.

"The path now led over occasional roots of the mountain; and from such points we had extensive views of all the extent of the great plain, spread out upon our left, and of the long blue ridge of Carmel beyond. The prospect was charming for its rich fertility and beauty. Yellow fields of grain, with green patches of cotton and millet interspersed, chequered the landscape like a carpet. The plain itself was almost without villages . . . At seven o'clock we reached Jezreel[1] . . . As we approached (it) there was only a very gentle rise of the surface, like a low swell; and it was therefore unexpected to us, on reaching Jezreel, to find it standing upon the brow of a very steep rocky descent, of one hundred feet or more towards the north-east, where the land sinks off at once into a great fertile valley, running down along the northern wall of the mountains of Gilboa. This valley is itself a broad deep plain . . . enclosed between the ranges of Gilboa and little Hermon, (and) about an hour in breadth; and below Jezreel continues down quite to the plain of the Jordan at Bethshan. We could see the Acropolis of Bethshan lying much lower than Jezreel.

"In the valley directly under Jezreel is a considerable fountain; and twenty minutes further east, another larger one under the northern side of Gilboa, called 'Ain Jâlûd. Jezreel itself thus lies comparatively high, and commands a wide and noble view; extending down the broad low valley on the east to Bethshan, and to the mountains of Ajlûn beyond the Jordan; while towards the west it includes the whole great plain quite to the long ridge of Carmel. It is a most magnificent site for a city; which, being itself thus a conspicuous object in every part, would naturally give its name to the whole region. There could, therefore, be little question, that we had before and around us the city,

[1] "Jezreel, now called Zer'in, stands on the brow of a deep broad valley, running east to the Jordan, a second arm of the great plain."—ROBINSON'S *Researches, Table of Contents*, vol. iii.

the plain, the valley, and the fountain, of the ancient Jezreel.[1]

"Jezreel is first mentioned as belonging to the tribe of Issachar; and it constituted afterwards a part of the kingdom of Ishbosheth.[2] It became more notorious under Ahab and Jezebel, who, though residing at Samaria, had a palace here; and it was to enlarge the grounds of this palace, that the king desired the vineyard of Naboth, and gave occasion for the sad story of the latter.

"In the retributions of Divine Providence, the same place became the scene of the massacre of Jezebel herself, her son Joram, and all the house of Ahab, by the hand of Jehu. Still later, Jezreel is alluded to by the prophet Hosea.

"In the days of Eusebius and Jerome it was still a large village, called Esdraela . . . In A.D. 1183, Saladin encamped by the fountain . . . but deserted it on the approach of the Christians . . . after destroying the village. In A.D. 1217, a Christian host advanced through this valley to Bethshan. Jezreel then contained hardly twenty houses . . . at the present day . . . it has perhaps somewhat more; but they are nearly in ruins, and the place contains few inhabitants. The principal mark of antiquity we saw, was a sarcophagus, with sculptured ornaments, lying on the left of our path just as we entered the village . . . There is a square tower of some height, partly in ruins; from the several windows of which we enjoyed a splendid view of the adjacent country in all directions. The hill of Bethshan was quite distinct down the great valley far below us. So Bethshan is said to be "*beneath Jezreel.*"[3]

"The valley of Jezreel is celebrated in Scripture history for the remarkable victory of Gideon, and the last fatal overthrow of Saul. The Midianites, the Amalekites,

[1] *Valley* of Jezreel. Josh. xvii. 16; Judges vi. 33; Hos. i. 5. *Fountain* at Jezreel. 1 Sam. xxix. 1.

[2] Josh. xix. 18; 2 Sam. ii 8, 9.

[3] 1 Kings iv. 12.

and the children of the East, had come over Jordan and pitched in the valley of Jezreel; and Gideon had gathered the Israelites of the northern tribes together, and encamped at the well of Herod, probably on Mount Gilboa; since "the host of Midian was beneath him in the valley."[1] Here Gideon went down to the host, and heard the dream; and then, with his three hundred men, attacked and miraculously routed the whole host of Midian.[2] Against Saul, the Philistines came up and pitched in Shunem, and Saul and all Israel pitched in Gilboa; afterwards the Philistines are said to be at Aphek, and the Israelites at a fountain in Jezreel, doubtless the present 'Ain Jâlûd.[3] Forsaken of God, and in the depth of his despair, Saul now crossed over the ridge of the little Hermon to Endor, to consult the sorceress. The battle took place next day; "the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa;" and Saul and his three sons were found among the dead. The Philistines cut off his head, stripped the dead body, and then fastened it to the wall of Bethshan.[4] Thus, in the language of David's pathetic elegy, "The beauty of Israel was slain upon thy high places!" and hence the curse upon the scene of slaughter; "Ye mountains of Gilboa, let there be no dew, neither rain upon you, nor fields of offering."[5]

"Leaving Jezreel at half-past seven, we descended to the fountain below the village, by a steep and rocky path. The water is copious and good. From here we proceeded down the valley twenty minutes to 'Ain Jâlûd, a very large fountain, flowing out from under a sort of cavern in the wall of conglomerate rock, which here forms the base of Gilboa. The water is excellent; and, issuing from crevices in the rocks, it spreads out at once into a fine limpid pool, in which

[1] Judges vi. 33, 35, vii. 1, 8. [2] Judges vii. 9—25.
[3] 1 Sam. xxviii. 4, xxix. 1. Eusebius and Jerome place Aphek near Endor; the latter is on the north side of the little Hermon.
[4] 1 Sam. xxviii. 5, 25, xxxi. [5] 2 Sam. i. 19, 21.

great numbers of fish were sporting. From the reservoir, a stream sufficient to turn a mill flows off down the valley. There is every reason to regard this as the ancient fountain of Jezreel, where Saul and Jonathan pitched before their last fatal battle; and where, too, in the days of the crusades, Saladin and the Christians successively encamped . . . Having breakfasted at the fountain, we set off again, bending our steps towards Sôlam, the ancient Shunem."—See ROBINSON'S *Researches*, vol. iii. 160—168; 173, 174.

MOUNTAINS OF GILBOA. (JELBON, JEBEL FUKÛ'A.)

SCRIPTURE NOTICES.

"AND the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa."—1 *Samuel* xxviii. 4.

"Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew . . . Saul's sons . . . And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa."—1 *Samuel* xxxi. 1, 2, 8.

"And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man said, As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear; and lo, the chariots and horsemen followed hard after him . . . He said unto me, Stand, I pray thee, upon me, and slay me . . . So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen . . . And David lamented with this lamentation over Saul and over Jonathan his son . . .

The beauty of Israel is slain upon thy high places: how are the mighty fallen! . . . Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away."—2 *Samuel* i. 5, 6, &c.

[1 Chron. x. 1, &c.]

"Eastward of Jenîn, an arm or offset of the great plain runs up south-east between the hills of Samaria on the south, and a range of naked rocky heights on the north, which extend for some distance from south-east to north-west into the plain . . . On one of the highest points of (these) rocky heights . . . lies the village of Wezar, apparently a ruin, and seen in all directions. From Jenîn a direct road to Bethshan leads obliquely up this plain, and across this northern range of mountains; on this road, and upon these mountains, lies an inhabited village called Jelbôn, in which we may recognise the ancient Gilboa. This circumstance, together with their relative position to Bethshan, Jezreel, and Shunem, serves to identify these as the mountains of Gilboa, where Saul and Jonathan were slain, and on which, according to Eusebius and Jerome, a large village of the same name existed in their day . . . The name Gilboa (Jelbôn) is not now known among the inhabitants, as applied to these mountains, but only to the village upon them . . . The inhabitants of Jenîn now call this range Jebel Fukû'a, from the adjacent village; but it is hardly probable that others give it this appellation. It constitutes a mountainous tract with several ridges, in all about an hour in breadth."

"We passed from Jenîn north-east across the plain," writes Mr. Paxton. "*But a small part of it is cultivated;* around its edge a few villages were to be seen, with their vineyards, olive and other trees about them. We saw some flocks and herds on the plain, but not in as great numbers as I had been led to expect.

"To our right the point of a ridge ran out considerably into the plain. This is Mount Gilboa, on which Saul and his sons fell in battle against the Philistines. Bethshan, the village to which the Philistines fastened their bodies, lies a few miles north-east of the end of this hill. The battle seems to have begun on the plain, and when overcome, Israel fled to the hill, and then Saul and his sons fell. I could not but notice, while looking on the mount from the plain, how it accorded with the statement, that the chariots and horsemen followed hard after Saul on Mount Gilboa. The ascent from the plain is such that horsemen and chariots might pass even to the top of this hill."—ROBINSON'S *Researches*, vol. iii. pp. 157, 158, 170: PAXTON'S *Letters*, pp. 176, 177.

BETHSHAN, OR BETHSHEAN. (BEISÂN.)

SCRIPTURE NOTICES.

"AND Manasseh had in Issachar, and in Asher, Bethshean, and her towns . . . Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land . . . And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel."—*Josh.* xvii. 11, 12, 16; *Judges* i. 27.

"And they (the Philistines) fastened his (Saul's) body to the *wall of Bethshan.*"—1 *Samuel* xxxi. 10.

"And David went and took the bones of Saul, and the bones of Jonathan his son from the men of Jabesh-Gilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them . . . and the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah."—2 *Samuel* xxi. 12—14.

". . . And by the borders of the children of Manasseh,

Bethshean and her towns . . . In these dwelt the children of Joseph, the son of Israel."—1 *Chron.* vii. 29.

[1 Kings iv. 12.]

"The ancient name Bethshan, or Bethshean, survives in the Beisân of the present day, situated in the lower end of the valley of Jezreel, where it opens into the valley of the Jordan. Tell[1] Beisân, the Acropolis of the former city, is in the northern part of the valley.

"The present village of Beisân stands on rising ground, somewhat above the valley of the Jordan, and contains seventy or eighty houses. The ruins of the ancient city, according to Burckhardt, are of considerable extent; it was built along the banks of the rivulet which waters the town, and in the valleys formed by its several branches, and must have been nearly an hour in circuit. The chief remains are large heaps of black hewn stones, with many foundations of houses, and fragments of a few columns. Irby and Mangles found here a theatre, measuring about one hundred and eighty feet across the front; and also excavated tombs lying without the walls of the Acropolis, with sarcophagi[2] remaining in some of them, and several of the doors still hanging on the ancient hinges of stone, in remarkable preservation. The Acropolis is a high circular hill, *on the top of which are the traces of the walls which encompassed it.* Two streams run through the ruins of the city, almost insulating the Acropolis, and uniting below: over one of these is a fine Roman bridge. This would seem probably to be the rivulet which comes down the valley of Jezreel.

"Bethshean lay within the borders of Issachar, but belonged to Manasseh, though not at first subdued. It is elsewhere mentioned in Scripture only in con-

1 The word Tell means *hill.* The Acropolis, or stronghold of a city, was usually built upon a rock or hill.

2 Stone Coffins.

nexion with the catastrophe of Saul, and as part of the district of one of Solomon's purveyors.

"Eusebius and Jerome describe it in their day as a noble city, (it was one of the principal bishoprics of Palestine.) In the time of the Crusades it is described as a small place with many ruins. The town, though weak, was gallantly and successfully defended against Saladin in A.D. 1182, although the very next year it was deserted on his approach, and, after being plundered by him, was consigned to the flames."—ROBINSON'S *Researches*, vol. iii. pp. 174—176.

SHUNEM. (SÔLAM.)

SCRIPTURE NOTICES.

"AND the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa."—1 *Samuel* xxviii. 4.

"So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king."—1 *Kings* i. 3. (Ver. 15, ii. 17.)

"And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God . . . let us make a little chamber, I pray thee, on the wall: and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."—2 *Kings* iv. 8, &c. (See whole passage, and 2 Kings viii. 1—6.)

"Sôlam lies on the declivity at the western end of the mountains of Dŭhy, (or the little Hermon,[1]) over against

[1] This range of mountains must not be confounded with the real Hermon

Jezreel, but higher; having the deep broad valley of Jezreel between, and overlooking the whole western plain to Carmel. Mount Tabor was not yet visible. The village is small and dirty, lying upon a steep slope, with a small fountain, hardly sufficient for the wants of the inhabitants. The people were civil and friendly...

"Although we could now find no remains of antiquity, yet there is little room for doubt that it is the ancient Shunem of the tribe of Issachar, where the Philistines encamped before Saul's last battle.[1] From the same place, apparently, Abishag the Shunammite was brought to the aged David; and here it was, probably, that Elisha often lodged in the house of the Shunammitish woman, and afterwards raised her son from the dead. It has only been recognised as Shunem within three or four years." —ROBINSON'S *Researches*, vol. iii. pp. 169, 170.

NAIN.

SCRIPTURE NOTICE.

"AND it came to pass the day after, that he went into a city called *Nain*; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak, and he delivered him to his mother."—*Luke* vii. 11—16.

The place called *Nein*, seen from Mount Tabor, not

of the Scriptures, though it has often been mistaken for it, and is therefore called here the *little* Hermon, by way of distinction.

[1] Josh. xix. 18.

far from Endor, "is the Nain of the New Testament, where occurred the affecting scene of our Lord's raising the widow's son . . . It has now dwindled to a small hamlet, occupied at most by a few families."—ROBINSON, *Researches*, vol. iii. p. 226.

ENDOR.

SCRIPTURE NOTICES.

"AND Manasseh had in Issachar and in Asher . . . the inhabitants of Endor, and her towns . . . Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land."—*Joshua* xvii. 11.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at *Endor*. And Saul disguised himself, and put on other raiment; and he went, and two men with him, and they came to the woman by night."—1 *Samuel* xxviii. 7, &c. (Read whole passage.)

"Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison; which perished at Endor: they became as dung for the earth."—*Psalm* lxxxiii. 9, 10.

Dr. Robinson mentions seeing from Mount Tabor a place called Endôr, obviously, he says, "the Endor of the Old Testament, assigned to Manasseh, though lying without the borders of that tribe; mentioned also in connexion with the victory of Deborah and Barak; but chiefly known as the abode of the sorceress, whom Saul consulted on the eve of the fatal battle of Gilboa. The name does not occur in the New Testament; but in the days of Eusebius and Jerome, Endor was still a

large village, four Roman miles south of Mount Tabor, corresponding to the present site."—ROBINSON, *Researches*, vol. iii. p. 225.

MOUNT TABOR.

SCRIPTURE NOTICES.

"AND she (Deborah) sent and called Barak . . . and said unto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward *Mount Tabor*, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulon? And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver them into thine hand . . . So Barak went down from *Mount Tabor*, and ten thousand

men after him. And the Lord discomfited Sisera . . . before Barak."—*Judges* iv. 6—15.

"The north and the south, thou hast created them; *Tabor* and Hermon shall rejoice in thy name."—*Psalm* lxxxix. 12.

"As I live, saith the King, whose name is the Lord of hosts, Surely as *Tabor* is among the mountains, and as Carmel by the sea, so shall he come."—*Jeremiah* xlvi. 18. (Hos. v. i.)

"Mount Tabor is several times mentioned in the Old Testament: first, as on the border of Issachar and Zebulon; and then as the place where Deborah and Barak assembled the warriors of Israel, before their great battle with Sisera. The beauty of the mountain, and its conspicuous position, rendered it a favourite subject of poetic contemplation; and when the Psalmist exclaims, 'Tabor and Hermon shall rejoice in thy name,' he selects these two as the representatives of all the mountains of Palestine; the former as the most graceful, and the latter as the loftiest. There appears also to have been, in those days, a city of the same name, doubtless situated upon the mountain, which belonged to the tribe of Zebulon, but was assigned to the Levites."[1]

"Tabor is a fine round mountain . . . sprinkled with old oaks to its very summit; and realizing, in its graceful form and beauty, all that I had been led to anticipate respecting it . . . It stands out almost insulated on the plain, being connected with the hills in the north-west only by a low ridge. Across this ridge, on the left of Tabor, we could . . . see the lofty peak of the distant Hermon; and could now distinguish the ice upon its summit glittering in the mid-day sun."

In ascending Mount Tabor, Dr. Robinson observes that he found the path generally good, so that he rode

[1] 1 Chron. vi. 77. Perhaps also the city is meant in Josh. xix. 22.

easily quite to the summit. "The path winds considerably, and is obviously ancient; in several places steps are hewn out in the rock. The soil is good all the way up, and the grass tall and abundant . . . The sides of the mountain are mostly covered with bushes and orchards of oak trees, with also, occasionally, the butm, like the glades of a forest, presenting a beautiful appearance and fine shade. We were an hour in reaching the top, and encamped for the day and night on the south-western brow, overlooking the wide extent of plains below . . .

"The proper summit of the mountain consists of a

SUMMIT OF MOUNT TABOR.

beautiful little oblong plain or basin . . . skirted on the south-west by a ledge of rocks of some height, covered with foundations and ruins; and on the north-east by lower rocks; and this higher ground, on both sides, is

thickly overgrown with bushes and small trees, while the basin itself lies in grass, without trees or ruins. We pitched our tent at the south-east extremity of this little plain, and were delighted with our temporary abode. We estimated the height of Tabor . . . at (about) one thousand feet above the plain . . . Immediately after our arrival, I took a walk round the whole brow of the mountain, in order to examine the ruins, mark the main features of the surrounding country, and enjoy the glorious prospect . . . The ruins upon the summit of Tabor belong to different ages. All around the top may be traced the foundations of a thick wall, built of large stones . . . In several parts are the remains of towers . . . But the chief remains are upon the ledge of rocks on the south of the little basin . . . Here are high heaps of ruins, mingled in indiscriminate confusion; consisting of walls, and arches, and foundations, apparently of dwelling-houses, as well as other buildings . . . the walls and traces of a fortress are seen here . . . (of the time of the Crusades,—in which time also, and earlier, there were churches on Mount Tabor)."

"The view from Tabor is very extensive and beautiful. . . (over) one of the finest landscapes in Palestine."

. . . . . .

". . . The sun rose gloriously upon us, as we sat at the door of our tent, upon the summit of Tabor. A very heavy dew had fallen during the night; so that the tent was wet as with rain. After the sun had been up about half an hour, a fog came on, and veiled everything below from our view . . . It cleared away, and we had (a) glorious prospect . . . The summit of Tabor is subject to such morning fogs, which hang around it like a fleecy crown."—ROBINSON'S *Researches*, vol. iii. pp. 180, 181, 211—220, 235.

"We left (writes a recent traveller) the beautiful country of Samaria, and entered the little town of Jennin, or Janeen, standing on the borders of Galilee,

at the commencement of the great plain of Jezreel. Early in the morning, leaving this village, we entered almost immediately the plain. I was on my way to Nazareth, but I turned off the direct road, to Mount Tabor. We passed two miserable villages, looking at a distance like little mounds upon the surface of the great plain, and turning to the right, around the mountains of Samaria, saw afar off the lofty summit of Hermon. On the right, towards the Sea of Galilee, was the village of Bethshan, where the Philistines fastened the body of Saul, and those of his three sons, to the wall, after they had fallen in Mount Gilboa. Before us, and the most striking and imposing object on the whole of the great plain of Esdraelon, was Mount Tabor. It stands perfectly isolated, rising alone from the plain in a rounded tapering form, like a truncated cone, to the height of three thousand feet, covered with trees, grass, and wild flowers from the base to the summit, and presenting the combination, so rarely found, of the bold and the beautiful. At twelve o'clock we were at the miserable village of Deborah, at the foot of the mountain, supposed to be the place where Deborah the prophetess, and Barak and ten thousand men after him, descended upon Sisera. We moved around the sides of the mountain until we found a regular path, and ascended nearly to the top without dismounting. The path wound along the mountain, and gave us a view from all its different sides,—every step presenting something new, and more and more beautiful, until all was completely forgotten and lost in the exceeding loveliness of the view from the summit. Stripped of every association, and considered merely as an elevation, commanding a view of unknown valleys and mountains, I never saw a mountain, which, for beauty of scene, better repaid the toil of ascending it; and I need not say what an interest was given to every feature, when we saw in the valley beneath, the large plain of Jezreel, — the great battle-ground of

nations; on the south, the supposed range of Hermon, with whose dews the Psalmist compares the pleasantness of brethren dwelling together in unity; beyond, the ruined village of Endor, where dwelt the witch who raised up the prophet Samuel; and near it the city of Nain, where our Saviour raised from the dead the widow's son. On the east, the mountains of Gilboa, where Saul and his three sons and the men of Israel fell down slain; beyond, the sea of Galilee, or Lake of Gennesareth, the theatre of our Saviour's miracles, where, in the fourth watch of the night, he appeared to his disciples walking on the face of the waters; and to the north, on a lofty eminence, high above the top of Tabor, the city of Saphat, (supposed to be the ancient Bethulia,) alluded to in the words, 'A city that is set on an hill, cannot be hid.'"—*Incidents of Travel*, ii. 316—319.

NAZARETH.

SCRIPTURE NOTICES.

"AND . . . the angel Gabriel was sent from God, *unto a city of Galilee*, named *Nazareth*."—*Luke* i. 26, 27, &c. (ii. 4, 39.)

"And he (Joseph) came and dwelt in a city called *Nazareth*: that it might be fulfilled which was spoken by the prophets, (concerning Jesus,) He shall be called a *Nazarene*."—*Matthew* ii. 23.

"And he went down with them, and came to *Nazareth*, and was subject unto them."—*Luke* ii. 51.

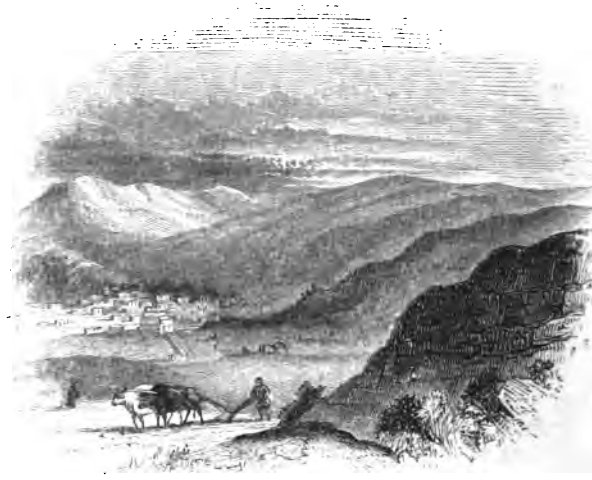
"And he came to *Nazareth*, where *he had been brought up*: and as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read . . . and all they in the synagogue . . . were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was

built, that they might cast him down headlong."—*Luke* iv. 16, 28, 29.

"Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets did write, *Jesus of Nazareth*, the son of Joseph. And Nathaniel said unto him, *Can there any good thing come out of Nazareth?* Philip saith unto him, Come and see."—*John* i. 45, 46.

"And Pilate wrote a title, and put it on the cross. And the writing was, *Jesus of Nazareth, the king of the Jews.*"—*John* xix. 19.

[See also Matt. iv. 13, xxi. 11, xxvi. 71; Mark i. 9, 24, x. 47, xiv. 67, xvi. 6; Luke xviii. 37, xxiv. 19; John xviii. 5; Acts ii. 22, iii. 6, iv. 10, vi. 14, x. 38, xxii. 8, xxiv. 5, xxvi. 9.]



NAZARETH.

"The sun was now fast declining; and . . . we hastened on; and at length, when it was nearly dark,

having entered the streets of Nazareth, proceeded to the Latin Convent . . .

"There are many passages in the history of our Divine Redeemer, which glance with such simplicity and pathos on the circumstances of his condescending and endearing intercourse with those whom he came to save, that it would require a more than ordinary degree of moral insensibility, not to be touched with their beauty . . . 'And he went down with them and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.' From my earliest childhood, I have learned to admire that passage: and, now that I am on the very spot to which it refers, it comes over my mind with a new freshness and delight. Here I am, resting, where my Redeemer, perfect God and perfect Man, deigned to pass his youth; and was even subject to those, of whom He, as God, was the Creator and Lord! Here the devoted Mary . . . kept all his sayings in her heart. Few, very few, of these His youthful expressions are recorded . . . but here, those sayings were by Him uttered; and here, by Mary, and possibly by a few others, they would be treasured up as matter for affectionate and adoring meditation . . ."

"Nazareth is situated on the side, and extends nearly to the foot, of a hill, which, though not very high, is rather steep and overhanging . . . At the foot of the hill is a modest simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred and fifty yards; but, further on, about four hundred yards . . . Then follows a ravine, which gradually grows deeper and narrower, till, after walking about another mile, you find yourself in an immense chasm with steep rocks on either side, from whence you behold, as it were, beneath your feet, and before you, the noble plain of Esdraelon. The situation of Nazareth is very romantic. The scenery around is of the kind in

which one would imagine the Saviour of the world delighted to wander, and to withdraw himself when meditating on his great mission—deep and secluded dells, covered with a wild verdure—silent and solemn paths, where overhanging rocks shut out all intrusion. No one can walk round Nazareth without feeling thoughts like these enter his mind, while gazing often on many a sweet spot, traced, perhaps, by the Redeemer's footsteps, and embalmed by his prayers."—JOWETT'S *Researches*, pp. 154—156, 165.

". . . I walked out alone to the top of the hill over Nazareth . . . Here, quite unexpectedly, a glorious prospect opened on the view. The air was perfectly clear and serene; and I shall never forget the impression I received, as the (scene) burst suddenly upon me. There lay the magnificent plain of Esdraelon . . . on the left was seen the round top of Tabor over the intervening hills, with portions of the little Hermon and Gilboa, and the opposite mountains of Samaria . . . Then came the long line of Carmel . . . In the west lay the Mediterranean, gleaming in the morning sun . . . below, on the north, was spread out another of the beautiful plains of Northern Palestine . . . beyond it, long ridges rise one higher than another; until the mountains of Safed overtop them all, on which that place is seen, 'a city set upon a hill.' Further towards the right is a sea of hills and mountains, backed by the higher ones beyond the lake of Tiberias, and in the north-east by the majestic Hermon with its icy crown. Carmel here presented itself to great advantage, extending far out into the sea, and dipping his feet in the waters.

". . . I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eye now, just as they once met

his. He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the

NAZARETH.

great plain, where the din of battles so oft had rolled, and the garments of the warrior been dyed in blood; and he looked out, too, upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth, which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected

back from distant isles and continents, to illuminate anew the darkened land where it first sprung up."—ROBINSON'S *Researches*, vol. iii. pp. 189—191.

" 'Can there any good thing come out of Nazareth?' . . . It has occurred to me as no unlikely conjecture, that the very position of this town might, in some measure, account for its ill character. It was a kind of frontier-town. It was frontier in three directions: toward Samaria, to the south,—a region notorious for iniquity, and frequent revolts; toward the land of the Philistines, on the south-west; and, on the west, toward the maritime city, peopled by heathens, Acre. Between these three regions and Nazareth there is little more than the broad sweep of the plains of Esdraelon and Acre. These plains lie more or less at the feet of the mountains of Nazareth; although the plain of Acre does not so nearly approach them as the plain of Esdraelon. In the rear of Nazareth, northward and eastward, are the peaceful towns and plains of Galilee. Now, in addition to the bad character of the Samaritans, the inhabitants of all the sea-coast were notoriously flagitious. They were left, as we are expressly told,[1] to prove the Israelites, and that the generations of the children of Israel might learn war. An evil neighbourhood this for Nazareth. The men of Nazareth might, in such a vicinity, easily be ensnared into heathenish affinity.[2] Their worst characters, fleeing from justice or revenge, would easily find the nearest asylum, at a distance of from twenty to thirty miles, in Nazareth. In every quarrel or war, between Galilee on the one side, and on the other side either Samaria or the Philistines, and the inhabitants of the coast, Nazareth would stand the foremost. In commerce with the maritime towns, Nazareth would lie constantly exposed to the temptations to break the Sabbath, mentioned in Nehemiah xiii. 16. Thus, by degrees, might this frontier-town become a nest of the very worst characters, and addicted to the worst sins;

[1] Judges iii. 1—6. [2] Judges iii. 6.

and its condition would probably be the more notorious, from the contrast which it would form to the better protected and more peaceful inhabitants of the interior of Galilee.'—JOWETT'S *Researches*, pp. 167—270.

CANA OF GALILEE, (KÂNA EL-JELÎL.)

SCRIPTURE NOTICES.

"AND the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."—*John* ii. 1—11.

"... Nathanael of Cana in Galilee."—*John* xxi. 2.

[John iv. 46.]

Cana of Galilee is not mentioned in the Old Testament. In the New Testament it is celebrated as being the scene of our Lord's first miracle—and the disciple Nathanael was a native of Cana. The Old Testament has only Kanah in Asher, south-east of Tyre.—(*Josh.* xix. 28.)

The monks of the present day, and all recent travellers, find the Cana of the New Testament, where Jesus converted the water into wine, at Kefr Kenna, a small village an hour and a half N.E. from Nazareth, on one of the roads to Tiberias.

It lies on an eminence connected with the hills of Nazareth, on the south side of a branch of the plain, el-Bŭttauf, which runs up towards the village el-Lûbieh. Here are shown the remains of a Greek church, and of a house reputed to have been that of St. Bartholomew. So fixed indeed has the impression now become, that this was the true Cana, that most travellers probably are not aware of there ever having been a question as to the identity.

"From the Wely above Nazareth, (we had) pointed out to us a ruin called Kâna el-Jelîl, on the northern side of the plain, el-Bŭttauf, about N.E. from Nazareth, and not far from three hours distant. It lay at the foot of the northern hills beyond the plain, apparently on the slope of an eminence . . . In the days of Quaresmius it contained a few houses. This spot (we were told) was known both among Christians and Muslems only by this name, Kâna el-Jelîl . . . Now as far as the prevalence of an ancient name among the common people is any evidence for the identity of an ancient site,—and I hold it to be the strongest of all testimony, when, as here, not subject to extraneous influences, but rather in opposition to them, – so far is the weight of evidence in favour of this northern Kâna el-Jelîl, as the true site of the ancient Cana of Galilee. The name is identical, and stands the same in the Arabic version of the New Testament; while the form Kefr Kenna can only be

twisted by force into a like shape. On this single ground, therefore, we should be authorized to reject the present monastic position of Cana, and fix the site at Kâna el-Jelîl; which, likewise, is sufficiently near to Nazareth, to accord with all the circumstances of the history.

"This view is further confirmed, and indeed the question entirely set at rest, when we trace back the matter in history. We thus find that an earlier tradition actually regarded the present Kâna el-Jelîl as the ancient Cana; and that it is only since the sixteenth century, that monastic convenience has definitely assigned Kefr Kenna as the site. Quaresmius relates, that, in his day, two Canas were spoken of among the inhabitants of Nazareth and the vicinity; one called simply Cana of Galilee, (Kâna el-Jelîl,) and the other Sepher Cana (Kefr Kenna); and he describes their position as above... Near the close of the sixteenth century, we find Cana placed three miles north of Sepphoris, and described as having a mountain on the north, and a broad, fertile, and beautiful plain towards the south; all which corresponds to the position of Kâna el-Jelîl, and not to Kefr Kenna. Several other notices might be brought forward, which, together with the strong evidence of the name, show conclusively that Kâna el-Jelîl is the Cana of the New Testament."—See ROBINSON'S *Researches*, vol. iii. pp. 204—208.

TIBERIAS. (TŬBARÎYEH.)

SCRIPTURE NOTICE.

"HOWBEIT there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks."—*John* vi. 23.

"The earliest notice we have of the city of Tiberias is in the New Testament; and then in Josephus. The latter relates, that the city was founded by Herod Antipas on the lake of Gennesareth, near the warm baths called Ammaus; and was so named in honour of his friend and patron, the Emperor Tiberius.

"Herod collected inhabitants from all quarters for his new city, and granted them many privileges; he built here a royal palace, which was afterwards de-

TIBERIAS.

stroyed in a popular tumult; and favoured the city so far, that Tiberias became the capital of Galilee, and was not improbably Herod's chief residence . . . In the Jewish war which ended in the destruction of Jerusalém, Tiberias bore a conspicuous part, especially during the

command of Josephus in Galilee, who fortified the city, and had frequent occasion to visit it. At that time there was here an immense Jewish house or place of prayer, in which he convened a public assembly of the people . . . As Vespasian approached Tiberias, the principal inhabitants went out to meet him, and made their submission, imploring peace. This was granted . . . and the Roman army entered and occupied the town. . . . (When Tarichæa, a city south of Tiberias, just by the corner of the lake) was captured by troops under the command of Titus; great numbers of the inhabitants having escaped by water in their boats and small craft, Vespasian caused boats to be built in order to pursue them on the lake. A naval battle took place, in which the Jews were totally overthrown. In this lake-fight, and in the capture of the city, the slain amounted to six thousand five hundred persons. Twelve hundred more, who were either too old or too young to bear arms or to labour, were put to death in cold blood in the stadium of Tiberias, whose inhabitants had erected a fortified camp at Ammaus, which was the head-quarters during the siege of Tarichæa.

"It was probably in consequence of the voluntary submission of the city of Tiberias to Vespasian, that the Jews, after the destruction of Jerusalem, and in still later times, were not only permitted to reside here unmolested, but enjoyed many privileges. Tiberias became for several centuries the central point of Jewish learning: here their most esteemed Rabbins taught in the synagogues; and a school was formed for the cultivation of their law and language

"The Crusaders subdued Tiberias, and erected a church there, making it also the seat of a Latin bishop. It was wrested from the Christians by Saladin, and after one more reversion for a time into their hands, was again subdued by the Sultan of Egypt, and remained thenceforth under the Mohammedan dominion. In the sixteenth century the inhabitants of Tiberias were

Arabs of the worst character; and the ancient church was then used as a stall for cattle, the town being described as in ruins and scarcely inhabited. About the middle of the eighteenth century, Tiberias made part of the domain of the noted Sheikh Dhaher, who erected a fort on a hill outside, and built up walls around the city. The French had possession of Tiberias for a short time during the invasion of Syria by Napoleon."—See ROBINSON'S *Researches*, vol. iii. pp. 266—274.

Of the state of Tiberias in 1838, when visited by Dr. Robinson, this traveller gives the following account: It had been visited by an earthquake on the 1st January, in the previous year . . . "We had our first sight of the terrors of an earthquake," writes Dr. R., "in the prostrate walls of the town, now presenting little more than heaps of ruins.

"Tiberias lies directly upon the shore, at a point where the heights retire a little, leaving a narrow strip, not exactly of plain, but of undulating land, nearly two miles in length along the lake. Back of this the mountain ridge rises steeply. The town is situated near the northern end of this tract . . . surrounded towards the land by a thick wall, once not far from twenty feet high, with towers at regular intervals. Towards the sea, the city is open. The castle is an irregular mass of building at the north-west corner. The walls of the town, as we have seen, were thrown down by the earthquake of January 1, 1837; and not a finger had as yet been raised to build them up. In some parts they were still standing, though with breaches; but from every quarter footpaths led over the ruins into the city. The castle also suffered greatly. Very many of the houses were destroyed . . . the whole town made upon us the impression of being the most mean and miserable place we had yet visited—a picture of disgusting filth and frightful wretchedness. The Jews occupy a quarter in the middle of the town, adjacent to the lake . . . We

found many Jews in the street; they were chiefly from Russian Poland . . . The men were poor, haggard, and filthy . . . the Jewish females . . . looked much better and were neatly dressed; many of them in white. Tiberias and Safed are the two holy cities of the modern Jews in ancient Galilee, like Jerusalem and Hebron in Judea. This place retains something of its former renown for Jewish learning; and before the earthquake there were here two Jewish schools. Upon this people it was said, fell . . . the chief weight of the earthquake; and a large proportion of the hundreds who then perished were Jews. In 1759, Tiberias was in like manner laid waste by a similar earthquake . . .

"Passing out of the city again . . . we kept on southwards along the lake, to visit the celebrated warm baths. On the way are many traces of ruins, evidently belonging to the ancient city, and showing that it was situated here; or, at least, extended much further than the modern town in this direction. They consist mostly of foundations, with traces of walls, heaps of stones, and a thick wall for some distance along the sea.

"Near the middle lie several scattered columns of gray granite, twelve or fifteen feet long; and at some distance a single solitary column is still standing. Among the threshing floors on the west of the town were also two blocks of a column of polished red syenite granite . . . they were said to have been carried from these ruins . . . These traces of ancient remains extend nearly to the baths.

"The baths are on a part of the shore a little elevated above the sea, at the southern end of the strip of land above described, and about thirty-five minutes from the city . . . According to the bath-keeper, there are four springs . . . The water, as it issues from the ground, is too hot to bear the hand in it . . . the taste is excessively salt and bitter, like heated sea-water; there is also a strong smell of sulphur . . . Irby and Mangles speak of a wall beyond the springs running

from the lake to the mountain's side; they regard it as the fortification of Vespasian's camp, which is not improbable . . . These baths are regarded as efficacious in rheumatic complaints, and in cases of debility; and are visited principally in July by people from all parts of Syria . . . The products of the vegetable kingdom around Tiberias are not unlike those near Jericho; but plants of a more southern clime are here less predominant. Scattered palm trees are seen; and further north, at least around Mejdel, the thorny Nŭbk appears again; as also the Oleander . . . The usual productions of the fields are wheat, barley, millet, tobacco, melons, grapes, and a few vegetables. The melons raised along the shores of the Lake of Tiberias, are said to be of the finest quality, and to be in great demand at Akka and Damascus, where that fruit ripens nearly a month later . . . Around Tiberias, black basaltic stones are found scattered on the surface of the ground . . . indeed the walls and houses of Tiberias are in part built of them. Towards the north end of the lake . . . they thickly cover the ground in some places . . ."—See ROBINSON'S *Researches*, vol. iii. pp. 253—266.

SHORES OF TIBERIAS, OR CHINNEROTH, AND LAND OF GENNESARETH.

SCRIPTURE NOTICES.

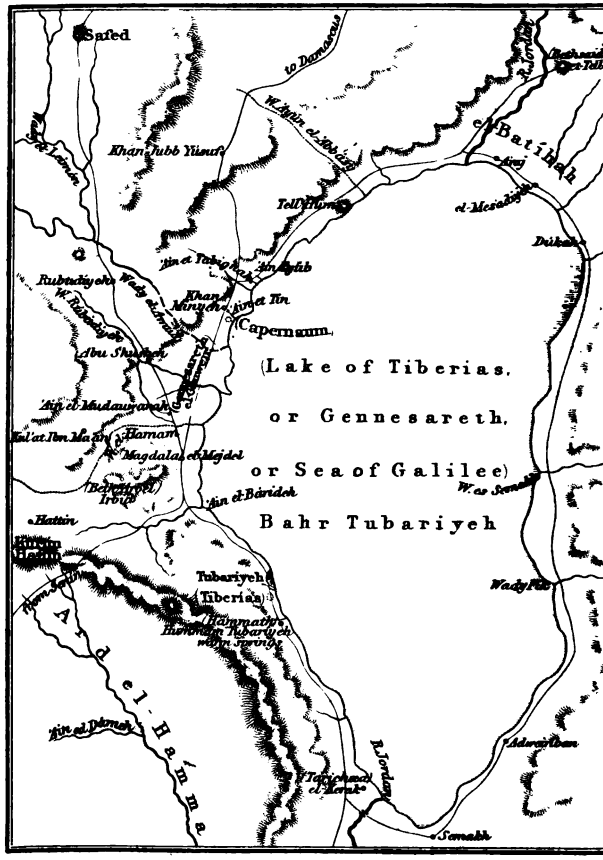
"AND Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they immediately

THE LAKE OF TIBERIAS AND ITS ENVIRONS

(from Robinson's 'Biblical Researches')

Scale of English Miles

0 1 2 3 4 5 6



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left the ship and their father, and followed him."—*Matthew* iv. 18, &c. (Mark i. 16—18.

"And Jesus . . . came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them . . . Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days,

LAKE OF TIBERIAS.

and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground.

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala."—*Matthew* xv. 29—end.

"And when they were gone over, they came into the land of Gennesaret."—*Matthew* xiv. 34. (Mark vi. 53.)

MAGDALA. (MEJDEL.)

"And (Jesus) sent away the multitude, (after they had been miraculously fed,) and took ship, and came into the coasts of Magdala."—*Matthew* xv. 39.

". . . Mary, called Magdalene, out of whom went seven devils."—*Luke* viii. 2. (Luke xxiv. 10; John xx. 1, 18.)

CAPERNAUM. (KHÂN MINYEH.)

"And leaving Nazareth (Jesus) came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim."—*Matthew* iv. 13.

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him."—*Matthew* viii. 5.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day."—*Matthew* xi. 23.

"And when they were come to Capernaum, they

that received tribute-money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them, for me and thee."—*Matthew* xvii. 24.

"And they went into Capernaum; and straightway on the Sabbath-day he entered into the synagogue, and taught. And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes."—*Mark* i. 21, 22. (See whole chapter.)

"And again he entered into Capernaum, after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them." —*Mark* ii. 1, &c.

"And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves who should be the greatest . . . And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."—*Mark* ix. 33, &c.

"Jesus came again into Cana of Galilee . . . And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out

of Judæa into Galilee, he went unto him and besought him that he would come down and heal his son: for he was at the point of death."—*John* iv. 46, &c.

[Luke iv. 23, &c., vii. 1, x. 15; John ii. 12, vi. 17, 24, 59.]

BETHSAIDA OF GALILEE. CHORAZIN.

SCRIPTURE NOTICES.

"Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you."—*Matthew* xi. 21. (*Luke* x. 13, 14.)

"And straightway (Jesus) constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people."—*Mark* vi. 45.

"Now Philip was of Bethsaida, the city of Andrew and Peter."—*John* i. 44. (See ch. xii. 21, Bethsaida of *Galilee*.)

On the western shore of the lake of Tiberias, lies a beautiful plain, at the northern extremity of which lie the ruins regarded by Robinson as occupying the site of ancient Capernaum, and at the south-east corner, the little village El-Mejdel,—the Magdala of the New Testament. "This plain," writes Dr. Robinson, "is exceedingly fertile and well watered; the soil, on the southern part at least, is a rich black mould, which in the vicinity of Mejdel is almost a marsh. Its fertility, indeed, can hardly be exceeded; all kinds of grain and vegetables are produced in abundance, including rice in the moister parts; while the natural productions, as at Tiberias and Jericho, are those of a more southern latitude." This plain is at first called Ardel-Mejdel, but

further on takes the name of El-Ghee-Weir, 'Little Ghor,' which strictly perhaps includes the whole. It is unquestionably that of Gennesareth, mentioned by Josephus; and of the beauty and fertility of which he speaks in such glowing language.

"Excepting the portion around Magdala, this plain is not tilled by the Fellâhs, (peasants,) but is given up entirely to the Arabs dwelling in tents . . . the Gha-

RUINED BATHS ON LAKE TIBERIAS.

warinah . . . The northern plain is less abundantly watered than the southern; in some parts the ground was dry and parched, and thorny shrubs were growing thickly. El-Mejdel is a miserable little Muslem village, looking much like a ruin, though exhibiting no marks of antiquity. There is little reason to doubt that it is the Magdala of the New Testament, chiefly known as the native town of Mary Magdalene. The ancient notices respecting its position are exceedingly indefinite;

yet it seems to follow, from the New Testament itself, that it lay on the west side of the lake. After the miraculous feeding of the four thousand, which appears to have taken place in the country east of the lake,[1] Jesus 'took ship and came into the coast of Magdala;' for which Mark writes Dalmanutha.[2] Here the Pharisees began to question him; but he 'left them, and entering into the ship again, departed to the *other side;*' an expression which in the New Testament is applied almost exclusively to the country east of the lake and the Jordan. Thence he goes to the Eastern Bethsaida, where he heals a blind man; and so to Cæsarea Philippi.[3] This view is further confirmed by (those ancient Jewish writings) which speak of Magdala as adjacent to Tiberias and the hot springs. The *Migdal-El* of the Old Testament in the tribe of Naphtali, was probably the same place.[4]

"Our attention and inquiries were now directed, I may say with the most absorbing and exciting interest, to a search after some trace of the long-lost Capernaum, so celebrated in the New Testament, as our Lord's residence and the scene of several of his miracles; a city in that day 'exalted unto heaven,' *but now thrust down so low that its very name and place are utterly forgotten.* We had, indeed, begun our inquiries among the people of Nazareth, and pursued them systematically ever since; but as yet with no success. We now, however, were approaching the spot where the city must have stood; for there was every reason to suppose that it lay in or near the plain of Gennesareth; or at least must have been situated not very far beyond . . .

"We reached Khân Minyeh, not far from the shore, at the northern extremity of the plain . . . The Khân

[1] According to Mark vii. 31, Jesus went from the coasts of Tyre and Sidon into the Decapolis; in which connexion the miracle is immediately related. Mark viii. 1—9. But all the cities of the Decapolis except Scythopolis (Bethshan), *lay on the east of the lake and the Jordan.*

[2] Matt. xv. 39. Mark viii. 10. Of Dalmanutha we have no further trace.

[3] Mark viii. 22, 27. Matt. xvi. 13. [4] Joshua xix. 38.

is now in ruins; it was once a large and well-built structure . . . Between it and the shore, a large fountain gushes out from beneath the rocks, and forms a brook flowing into the lake a few rods distant. Over this source stands a very large fig-tree, from which the fountain takes its name, 'Ain El-Tîn. Near by are several other springs . . . Along the lake is a tract of luxuriant herbage, occasioned by the springs; and on the shore are high reeds. Large flocks and herds were at pasture in this part of the plain. A few rods south of the Khân and fountain is a low mound with ruins, occupying a considerable circumference. The few remains seemed to be mostly dwellings of no very remote date; but there was not enough to make out anything with certainty. We could not learn that the spot has any other name than that of Khân Minyeh. Close on the north of the Khân and fountain, rocky hills of considerable elevation come down again quite to the lake.

"Khân Minyeh, or rather the mound with ruins, is one of the various places which, in the absence of all certainty, have been regarded as the site of the ancient Capernaum . . . After long inquiry and investigation, my own mind inclines also to the opinion, that we are here to seek for the probable position of the ancient Capernaum . . . Often as Capernaum is mentioned in the New Testament, as the residence of our Lord, and the scene of his teaching and miracles, there yet occurs no specification of its local situation; except the notice that it lay 'upon the sea-coast, in the borders of Zebulon and Nephthalim.' (This only implies) that it lay on the sea within the territory of those adjacent tribes; which we know extended along the western coast of the lake of Tiberias. Some other incidental notices in the gospels serve to point out more nearly the part of this western coast where Capernaum was situated. After the miraculous feeding of the five thousand on the eastern side of the lake, three of the evangelists relate, that the

disciples took ship to return to the other side; and it was on this passage that Jesus came to them during the storm, walking on the water.[1] According to Matthew and Mark, 'when they were thus gone over, they came into the land of Gennesareth. But John relates more definitely, that the disciples, in setting off from the eastern shore, 'went over the sea toward Capernaum;' and after Jesus had stilled the tempest, 'immediately the ship was at the land whither they went;' he further relates, that the multitudes also 'took shipping and came to Capernaum seeking for Jesus,' and found him there, or at least not far distant. (John vi.) From all these notices it follows conclusively, that Capernaum lay on that part of the western shore, known as the region of Gennesareth. The evangelist Mark likewise says, that the disciples set off to go over the lake to Bethsaida;[2] from which, in connexion with the preceding notices, it further follows, that the Bethsaida of Galilee lay near to Capernaum, and probably in the same tract of Gennesareth. This land of Gennesareth on the western side of the lake, as we learn from Josephus, was no other than the fertile plain we had just traversed, extending along the shore from Magdala on the south, to Khân Minyeh (Capernaum) on the north . . . He describes in glowing terms its fertility and the excellence of its climate, which enabled it to produce the fruits of different climes all the year round. It was well watered, and particularly by a fertilizing fountain . . . called by the inhabitants Capharnaum. Josephus here mentions no town of this name; but . . . the name as applied to the fountain, could only have come from the town; which, of course, must have been situated at no great distance. Where, then, in the plain are we to seek for this fountain and the adjacent town?

"(The language of Josephus may well apply to the

[1] Matt. xiv. 13—32; Mark vi. 32—51; John vi. 1—21.
[2] Mark vi. 45; comp. ver. 53.

fountain 'Ain El-Tîn,[1] near the Khân, which) 'creates a most luxuriant herbage and rich pastures in this quarter of the plain' . . . (and taking several circumstances into account) I am disposed to rest in the conclusion, that the source 'Ain El-Tîn is the fountain mentioned by Josephus as Capharnaum; and that the ancient site near by is the Capernaum of the New Testament . . .

"The Bethsaida of Galilee, the city of Andrew and Peter and Philip, we have seen, must have lain very near to Capernaum, and probably in the same tract of Gennesareth. The same is true of Chorazin, which is mentioned only in immediate connexion with Bethsaida and Capernaum; and which, according to Jerome, lay on the shore of the lake, two Roman miles distant from the latter place. In all probability Bethsaida and Chorazin were smaller villages, on the shore of the plain Gennesareth, between Capernaum and Magdala. The very names of Capernaum, Bethsaida, and Chorazin, have perished . . . Such was the result of our minute and persevering inquiry among the Arab population . . . along all the western shore of the lake, and around its northern extremity. No Muslim knew of any such names, nor of any thing which could be so moulded as to resemble them."—ROBINSON'S *Researches*, vol. iii. pp. 277—295.

"This scene," writes Mr. Stephens, "was not always so desolate. The shores of this lake were once covered with cities, in which Christ preached on the Sabbath-day; healed the sick, gave sight to the blind, cleansed the lepers, and raised the dead. In the city of Capernaum, Christ first raised his warning voice, saying, 'Repent, for the kingdom of heaven is at hand.' And

[1] There is another fountain in the plain of Gennesareth, called the *Round Fountain*, which forms so striking a feature, that Pococke regarded it as the Capharnaum of Josephus, and Dr. Robinson at first was of the same opinion; but for various reasons he altered it on more minute examination. One of these reasons was, that no traces of an ancient site can be found in the vicinity.

I could feel the fulfilment of his prophetic words, 'Woe unto thee, Chorazin! Woe unto thee, Bethsaida! it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell, and it shall be more tolerable for the land of Sodom in the day of judgment than for thee.' Where are those cities now?

"We turned away from the consecrated lake, and fixed our eyes on the end of my day's journey, the towering city of Zaffad. It seemed to detach itself higher and higher above surrounding objects, and the atmosphere grew perceptibly colder.

"Zaffad is the last of the four holy cities of the Jews. From the palace of the governor we ascended to the ruined fortress crowning the very top of the hill, and from one of the windows of the tower I looked down upon an extensive prospect of hills and valleys; the lake of Gennesareth seemed almost at my feet; the stately and majestic Tabor was far below me, and beyond was the great plain of Jezreel, stretching off to the mountains of Carmel and the shores of the Mediterranean. We descended to the Jews' quarter. Their houses were on the side of the hill, overlooking a beautiful valley. It was the last day of eating unleavened bread, and the whole Jewish population, in their best attire, were sitting on the terraces and on the tops of their houses, in gay and striking costumes, the women with their gold and silver ornaments on their heads, enjoying the balmy mildness of a Syrian sun-set; and when the shades of evening had driven them to their houses, I heard all around me, and for the last time in the Holy Land, rising in loud and solemn chants, the Songs of Solomon, and the Psalms of David.

"There are about two hundred families of Israelites in Zaffad; they come there only to lay their bones in the land of their fathers; have no occupation or means of livelihood, and live upon the charity of their European

brethren. During the late revolution they had been stripped of everything—suffered robbery, murder, and rapine; the governor allowed them to take refuge in the fortress, where they remained, three thousand in number, without a mat to lie on, or bread to put in their mouths; many of them had died of starvation.

"A Jew welcomed me to the first of the holy cities, and a Jew accompanied me on my exit from the last. Both received me into their houses, and gave me the best that they had, and both refused to accept a price for their hospitality."—*Incidents of Travel*, vol. ii. pp. 329—338, 323.

At the north-east end of the Lake of Tiberias, and on the eastern side of the river Jordan, lies the beautiful plain El-Batîhah, signifying a low tract liable to be overflowed by streams. Dr. Robinson has the following account of it:—"We reached the banks of the Jordan, just at its entrance into the lake. The river here runs near the foot of the western hills, which next its valley are steep, but not high; while, on the other side of the stream, a fine fertile plain stretches off along the end of the lake, for an hour or more, quite to the mountains which skirt the eastern shore . . . (This) plain is shut in also on the north by similar mountains of considerable altitude, which approach close to the Jordan higher up, and confine it to a valley of no great width . . . It is perfectly level, and a more fertile tract can scarcely be imagined.

". . . There is a striking resemblance between it and the land of Gennesareth north of Mejdel, in form, climate, soil, and productions; yet the Batîhah appears, if anything, to be superior. Like the other, it is given up to the Ghawârineh; who cultivate upon it wheat, barley, millet, maize, and rice.

"Burckhardt says that the inhabitants raise large quantities of cucumbers and gourds, which they carry to the market of Damascus, three weeks before the same fruits ripen there . . . The Ghawârineh have also large

herds of horned cattle, among which are many buffaloes; all these were now returning from pasture across the plain, to pass the night near the tents of their owners; and presented a greater appearance of ease, not to say of wealth, than we had yet seen among the Arabs . . . .

"The plain is owned by the government, which receives a share of the produce from the Ghawârineh, its only cultivators. The extreme fertility is owing not only to the fine soil of black loam, but also to the abundance of water. Not less than three perennial streams, besides the Jordan, contribute to its irrigation. . . . All were thickly bordered with oleanders, now in full blossom . . . The Ghawârineh were encamped all along the shore, mostly in small huts made of reeds and rushes; though a few had tents of black cloth. They never live in houses. There may have been in all not far from a hundred and fifty of these temporary dwellings. The people, for the most part, were sitting listless in and around their open tents and huts, exposing themselves fully to the strong lake-breeze, under the temperature of 90° F. and apparently enjoying themselves in their indolent mode of life."—ROBINSON'S *Researches*, vol. iii. pp. 303—307.

We cannot close this description of the shores of Tiberias with a more profitable reflection than that suggested to us by Mr. Hardy, after he had visited the same region. "It is a solemn fact, the voice of which ought to be listened to with attention, that there is no place mentioned in the New Testament, as having rejected the mission of the Saviour, or refused the offers of mercy made to it by himself and his disciples, or as having afterwards become corrupt in life or doctrine, but bears evidence, in a degree beyond all others, either in its history or present condition, of the wrath of God: and as surely as the denunciations of old were fulfilled against the guilty cities that put out from their dwellings the candle of the Lord, so surely we must remember,

will still more awful threatenings be fulfilled against us, if we neglect to profit by the light that shines at present so brightly upon the world."—HARDY'S *Notices*, pp. 239, 240.

BETHSAIDA GAULONITIS, OR JULIAS. (EL-TELL.)

SCRIPTURE NOTICES.

"AND (Jesus) cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi . . ."—*Mark* viii. 22.

"And (Jesus) took them (the Apostles) and went aside privately into a desert place, belonging to the city called Bethsaida."—*Luke* ix. 10.

"At the north-west corner of the plain El-Batîhah, a lower spur, or promontory, from the northern mountains, runs out for some distance southwards along the river, and forms, for a time, the eastern wall of its valley. On its southern extremity, we could distinguish ruins; the people on the spot call it simply El-Tell, and knew for it no other name . . . It is the largest of all the ruins around the plain, and is considered as a sort of capital by the Ghawârineh; although they have lost the ancient name, and now occupy in it only a few houses as magazines. The Tell, as we have seen, extends from the foot of the northern mountains south-

ward, near the point where the Jordan issues from them. The ruins cover a large portion of it, and are quite extensive; but so far as could be observed, consist entirely of unhewn volcanic stones, without any distinct trace of ancient architecture . . . This Tell, and the ruins upon it, are, probably, no other than the site of the ancient Bethsaida of Gaulonitis,[1] afterwards called Julias; which Pliny places on the east of the lake and the Jordan; and Josephus describes as situated in Lower Gaulonitis, just above the entrance of the Jordan into the lake. The mention of Gaulonitis fixes this place on the east of the Jordan, as decidedly as that of Galilee does the other Bethsaida on the west.[2] To this day the adjacent district on the east of the Jordan bears the name of Jaulân . . .

"(This city) was originally but a village, called Bethsaida; but was built up and enlarged by Philip the Tetrarch, not long after the birth of Christ, and received the name of Julias in honour of Julia, the daughter of Augustus.[3] Philip would seem to have made it, in part, his residence; here he died, and was buried in a costly tomb. This is doubtless the Bethsaida near to which Jesus fed the five thousand, on the east of the lake; and, probably, also the same where the blind man was healed. There seems to be no later historical notice of the place whatever."—ROBINSON'S *Researches*, vol. iii. pp. 303, 307—309.

COUNTRY OF THE GADARENES.

SCRIPTURE NOTICES.

"AND they came over unto the other side of the sea, into the country of the Gadarenes, (which is over against Galilee.[4]) And when (Jesus) was come out of the ship,

[1] So called from the district in which it was situated.
[2] John xii. 21. [3] Luke iii. 1. [4] Luke viii. 26.

immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he had said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered saying, My name is Legion, for we are many ... Now there was there, nigh unto the mountains, a great herd of swine feeding. And all the devils besought him saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea ... And they began to pray him to depart out of their coasts ... and (the man that had been possessed with the devil) departed, and began to publish in Decapolis how great things Jesus had done for him."—*Mark* v. 1, &c. (*Matthew* viii. 28, &c.)

"We quitted Tiberias at eleven, and, following the shore of the lake till we came to the site of the ancient Tarichea, proceeded to a ford of the Jordan, situated close to the ruins of a Roman bridge, a few hundred yards from the lake's discharge, thence we passed by the village of Semmack, (Arabic for fish,) at the south end of the lake, and turning to the southward, in about half an hour crossed the river Yarmack, or Hieromax,

a very pretty stream, tributary to the Jordan . . . From hence we ascended the mountains by a very steep road, and before sun-set arrived at Om Keis :[1] we were very kindly received by the Sheikh of the natives who inhabit the ancient sepulchres; the tomb we lodged in was capable of containing between twenty and thirty people; it was of an oblong form, and the cattle, &c., occupied one end, while the proprietor and his family lodged in the other; it was near this spot that the people lived in the tombs during the time of our Saviour. The walls of the ancient Gadara are still easily discernible; within them you find the pavement of the city very perfect; the traces of the chariot wheels are still marked in the stones. We found the remains of a row of columns which lined the main street on either side; two Theatres, in tolerable preservation, are within the walls, and without them, to the northward, is the Necropolis; the sepulchres, which are all under ground, are hewn out of the live rock, and the doors, which are very massy, are cut out of immense blocks of stone; some of these are now standing, and actually working on their hinges, and used by the natives; of course the hinge is nothing but a part of the stone left projecting at each end, and let into a socket cut in the rock; the faces of the doors were cut in the shape of panels. From hence we had a fine view of the lake of Tiberias. In the morning we descended to the N.E. into the plain of the Yarmack, to visit the hot springs there; they are not so hot as those of Tiberias. One of them is enclosed by palm-trees in a very picturesque manner; it is of great depth, and its surface is covered by a species of red moss . . . The ruins of a Roman bath

[1] Om Keis is by some considered to be the ancient city Gadara, which gave its name to the surrounding country—others, again, (as Mr. Buckingham,) regard it as the celebrated city Gamala. It is not, however, this point that we need here discuss, as it is not to the *city* that we wish to direct the reader's attention, that being nowhere mentioned in Scripture—but to the existence of the remarkable tombs in this neighbourhood, which so strikingly illustrate the history of the demoniac.

are at the source ; we found several sick persons at these springs, who had come to use the waters. Hence we followed the Yarmack till we came near to the place where we had crossed it the preceding evening, and returned by dusk to Tiberias."—*Irby and Mangles*, pp. 296—298.

CÆSAREA PHILIPPI, OR PANEAS, (BÂNIÂS.)

SCRIPTURE NOTICE.

"WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the son of man, am?"—*Matthew* xvi. 13.

" The present village of Bâniâs, situated at the easternmost source of the Jordan, containing only about one hundred and fifty houses, is situated in the plain at the foot of the eastern mountain . . . The river Bâniâs issues from a spacious cavern at the base of the same mountain, and flows off north and west of the village. On the north of the village is a well-built bridge ; and north of the stream are the ruins of the ancient town, consisting of heaps of stones and architectural fragments, extending for a quarter of an hour from the bridge. Other remains are seen also on the south of the stream.[1]

" All these circumstances serve to identify this source and this cavern with the Panium of Josephus, a place and cavern so called at the foot of a mountain, which he describes as the main source of the Jordan ; where, as being a celebrated spot, Herod the Great erected a temple in honour of Augustus, of which the hewn stones now seen may well be the remains . . . The grotto from

[1] For a fuller account of the river Bâniâs, see " Sources of Jordan," in chapter vii.

which the Jordan issues was called Panium, as being dedicated, like so many other grottos, to the heathen god Pan . . . from this grotto the adjacent town unquestionably acquired the name of Paneas; but whether it already existed before the building of Herod's temple, or sprang up afterwards, we are not informed. At a later period, the place made part of the territory of Philip, tetrarch of Trachonitis; was enlarged and embellished by him, and named Cæsarea Philippi, in distinction from the Cæsarea of the sea coast. Under this name it appears in the New Testament, and was visited by our Lord . . . Titus, after the capture of Jerusalem, exhibited here public spectacles, in which the captive Jews were compelled to fight with one another, or with wild beasts, and many perished. Coins of Cæsarea-Paneas (as it was also called) are still extant." It became a christian bishopric, and was the scene of various changes and conflicts during the crusades.—See ROBINSON'S *Researches*, vol. iii. pp. 347, 348, 358, 359.

DAN, LAISH, LASHA, OR LESHEM.

SCRIPTURE NOTICES.

"AND the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza: as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha."—*Gen.* x. 19.

"And . . . Abram . . . armed his trained servants, and pursued (the kings who had taken Lot captive) unto Dan."—*Gen.* xiv. 14.

"And Moses went up . . . unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan . . ."—*Deut.* xxxiv. 1.

"And the coast of the children of Dan went out too little for them; therefore the children of Dan went up

to fight against Leshem, and took it . . . and dwelt therein, and called Leshem, Dan, after the name of Dan their father."—*Joshua* xix. 47.

"And the children of Dan . . . came . . . unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was far from Zidon . . . And they built a city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father . . . howbeit the name of the city was Laish at the first. And the children of Dan set up the graven image . . . all the time that the house of God was in Shiloh." (Read whole chapter.)—*Judges* viii. 26, &c.

"And (Jeroboam) made two calves of gold . . . and he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan."—1 *Kings* xii. 28, 29.

"Lift up thy voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth."—*Isaiah* x. 30.

"They that . . . say, Thy God, O Dan, liveth; even they shall fall, and never rise up again."—*Amos* viii. 14.

"And all Israel, from Dan even to Beer-sheba, knew that Samuel was established to be a prophet of the Lord."—1 *Sam.* iii. 20.

"And Judah and Israel dwelt safely every man under his vine, and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon."—1 *Kings* iv. 25.

[2 Kings x. 29; 2 Chron. xvi. 4; Ezek. xlviii. 2.]

"The city of Dan, anciently Laish, belonged originally to the territory of Sidon, but was captured by the Danites, and named after the founder of their tribe. It is placed by Eusebius and Jerome at four Roman miles from Paneas, towards Tyre. Dan was the ancient

northern limit of the Holy Land, and became a chief seat of Jeroboam's idolatry, who there set up one of the golden calves. The city was conquered, with other towns, by the Syrians,[1] and in the days of Eusebius was still a small village. The name, however, is, perhaps, best known, in the almost proverbial expression, 'from Dan to Beer-sheba,' as denoting the whole extent of the Promised Land.

"The site of this ancient city is to be found at the place Tell el-Kâdy, which is described under 'Sources of the Jordan.' Near the fountains there mentioned, are no ruins; but Burckhardt speaks of ruins of ancient habitations, about a quarter of an hour north; and the hill over the fountains appears to have been built upon, though nothing is now visible. By some writers, Dan, or Laish, has been confounded with Bâniâs, or Cæsarea Philippi."—See ROBINSON'S *Researches*, vol. iii. pp. 351, 358.

MOUNT HERMON, SHENIR, SIRION, SION, OR SIHON. (JEBEL ESH-SHEIKH.)

SCRIPTURE NOTICES.

"AND we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon; (which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) . . ."—*Deut.* iii. 8, 9.

". . . Mount Sion, which is Hermon."—*Deut.* iv. 48.

". . . So Joshua took all that land . . . even unto Baal-gad in the valley of Lebanon under mount Hermon."—*Joshua* xi. 16, 17.

"Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan towards the rising of the sun,

[1] 1 Kings xv. 20.

from the river Arnon unto mount Hermon, and all the plain on the East. Sihon, king of the Amorites . . . and the coast of Og, king of Bashan . . . that . . . reigned in mount Hermon."—*Joshua* xii. 1—6.

"These are the nations which the Lord left, to prove Israel by them . . . the Hivites that dwelt in mount Lebanon, from mount Baal-Hermon, unto the entering in of Hamath."—*Judges* iii. 1—3.

"And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-Hermon and Senir, and unto mount Hermon."—1 *Chron.* v. 23.

"He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn."—*Psalm* xxix. 6.

"O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar."—*Psalm* xlii. 6.

"The north and the south, thou hast created them: Tabor and Hermon shall rejoice in thy name."—*Psalm* lxxxix. 12.

". . . As the dew of Hermon."—*Psalm* cxxxiii. 3.

[Joshua xi. 3, xiii. 5—11; Canticles iv. 8.]

The hill Jebel-Sheik is called in Scripture Mount Hermon, and is mentioned as the northern boundary of the land of Israel on the other side Jordan, and as part of the possession of Gad and Reuben, as over the valley of Lebanon, and as the bounds of the country of the Hivites in Mount Lebanon, that extended from Baal-Hermon to Hamath, which name of Baal seems to refer to the heathen worship that was carried on here; perhaps to the same deity that was adored at Baal-beck, which is not a great way from the foot of it, and probably in that very valley of Lebanon, which is said to be under this hill. The description also of Hermon, as a mountain of snow, agrees with its

present appearance, being always covered with it; and interpreters of Scripture have called it "The Mountain of Snow."

The passage in *Psalm* cxxxiii. 3, has always been considered a difficult one. Pococke gives the following interpretation of it:

"If any one," he says, "considers that Hermon is elsewhere actually called Sion, he will doubtless be satisfied that the most natural interpretation of the Psalmist would be to suppose, though the whole might be called both Hermon and Sion, yet that the highest summit of this mountain was in particular called Hermon, and that a lower part of it had the name of Sion; on which supposition, the dew falling from the top of it down to the lower parts, might well be compared in every respect to 'the precious ointment upon the head that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing.'"—POCOCKE'S *Observations on Palestine*, pp. 74, 75.

Seen from a distance, Dr. Robinson describes Mount Hermon as "a lofty dark blue mountain;" and, again, when viewed from the hill over Nazareth, he calls it "the majestic Hermon with its icy crown."

"In the lofty mountain north-east of Galilee, called Jebel Esh-Sheikh," he writes, "we have the majestic Hermon of the Old Testament, which is put as the northern limit of the territory of Israel beyond Jordan, from the river of Arnon unto Mount Hermon. The Psalmist couples it with Tabor, as the representatives of all the mountains of the Promised Land. Eusebius describes Mount Hermon as over against Paneas and Lebanon: Jerome learned from his Hebrew teacher that Hermon impended over Paneas; and in that day its snows were carried in summer to Tyre as a luxury. Mount Hermon bore also the name of Sion; was called by the Sidonians Sirion; and by the Amorites Shenir . . . Very early it received the

appellation of the 'snowy mountain.' The mountains on the plain of Esdraelon, sometimes called the 'Little Hermon,' have erroneously been considered by some travellers as the true Hermon of the Scriptures.[1]

"The usual estimate of the height of Jebel Esh-Sheikh is 10,000 feet above the Mediterranean. The top is partially crowned with snow, or rather ice, during the whole year, which however lies only in the ravines, and thus presents at a distance the appearance of radiant stripes around and below the summit. In one part it is cultivated, and has several villages."—See ROBINSON'S *Researches*, vol. iii. pp. 81, 190, 344, 345, 357.

See Shunem.

BAY OF ACRE.

CHAPTER X.

PHŒNICIA.

ACCHO, OR PTOLEMAIS—TYRE—ZAREPHATH, OR SAREPTA—SIDON.

ACCHO, ACRE, OR PTOLEMAIS. (ʼAKKA.)

SCRIPTURE NOTICES.

"NEITHER did Asher drive out the inhabitants of Accho."—*Judges* i. 31.

"And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day."—*Acts* xxi. 7.

Acre, anciently called Accho, is a sea-port, and fortified town of Palestine, about twenty-seven miles south of Tyre. It is situated on the coast of the Mediter-

ranean, or the bay to which it gives its name. In the book of Judges we read that the children of Ashur could not subdue it. In after times, being much increased in importance by Ptolemy of Egypt, it received, in compliment to that prince, the name of Ptolemais. Acre was early favoured with the light of the gospel, and with the disciples there St. Paul remained a day when going to Cæsarea.

Acre was successively under the dominion of the Romans and Moors—and has been a chief seat of war in all the wars in Syria. During the time of the Crusades it was the scene of a variety of most bloody contests (between the Christians and the Saracens), and was the last place from which the Christians were driven. It was given by Richard of England to the Knights of St. John of Jerusalem, and thence called St. Jean d'Acre. The order of the garter is supposed to have been first instituted by Richard I. of England, at the siege of Acre; where he caused twenty-six knights who had assisted him to wear thongs of leather about their legs. In 1291 the Saracens laid siege to it with thousands of cavalry and also of infantry, when the Knights of Jerusalem defended it, but were overwhelmed by the superiority of numbers, and it was nearly destroyed . . . In 1759 a dreadful earthquake took place, and the following year five thousand inhabitants were swept off by the plague.

In modern days, Acre has become famous as a seat of war between France and England, when our countryman, Sir Sidney Smith, aided by the celebrated Pacha, Djezzar[1] repulsed the French under Napoleon Buonaparte. Acre may be said to be the key of all Galilee,

[1] This governor may truly be said to be celebrated for *his crimes*. A dreadful celebrity, indeed! The details of his atrocities are too shocking to relate. Mr. Wilson's account conveys a faint idea of their nature. "Nothing," he writes, "can be more distressing to the sight, and revolting to human nature, than the number of deplorable objects to be met with here, whose faces have been disfigured by that implacable tyrant of the day, the former pacha of this country . . . The appellation of Djezzar

and of the Holy Land generally; and this, together with its having the best port, and being fortified, may account for the violent effort made by the French to get possession of it. It is remarkable that France and England should have disputed for the palm of victory on that very spot, where, during the time of the Crusades, under their respective monarchs, Philip and Richard, they fought as allies.

Respecting the siege of Acre in 1799, Mr. Wilson says, "This siege gave a fatal blow to Buonaparte, who was completely foiled in his reiterated attacks upon the fortress. He was, it is understood, resolved at all hazards to make himself master of it, on account of the Pacha having given offence to him, and set his power at defiance. Sir Sidney Smith, in the Tigre, of eighty-four guns, being near to the bay to assist in the defence of the town, captured a whole French flotilla, laden with artillery, which supplied about fifty pieces of cannon, that were mounted on the ramparts and in gun-vessels. Napoleon succeeded so far as to make a breach in the wall, to which he directed several desperate efforts, for the purpose of carrying the place by assault; but he was repulsed in all of them, with prodigious slaughter on both sides. During this disastrous contest, which was prolonged for two months, great part of his army was annihilated, and eight of his principal officers cut off, when he saw the necessity of abandoning the attempt as fruitless; and, committing his baggage to the flames, decamped, ascribing to the British commander the glory of his defeat. The breach was pointed out to me where the gallantry of our brave tars was so signally conspicuous, and where Napoleon had heaped the dying and the dead, himself at one time

is synonymous with that of cutter or butcher, which he so justly merited, from the frightful catalogue of atrocities of which he was the author . . . At every other step, indeed, in going along the streets, I met some person or other, old or young, who exhibited marks of his vengeance, being disfigured in one way or other."

narrowly escaping a shell from our vessels, which alighted at his feet; upon which occasion two soldiers embraced him, thus forming a protection to him against its effects. It exploded, and overwhelmed all three with dust; or, in the expression of a French writer, 'it happily missed the whole group.' Never, however, was Napoleon so near finishing his ambitious career."

But even during the last few years, there have been fierce contentions around Acre. "The name of 'Akka," writes Dr. Robinson, "recalls many a deadly struggle" of the time of the Crusades. "There, too, Napoleon was baffled, and driven back from Syria; and, *in our own day*, torrents of blood have flowed within and around its walls, during the long siege and subsequent capture of the city by the Egyptian army, A.D. 1832.

"The ink with which these few lines were penned," continues Dr. Robinson, "was hardly dry, when the coasts of Syria were again visited by war; and 'Akka became the closing scene of the struggle, between the allied English and Austrian fleets, and the forces of Muhammed 'Aly.[1] On the 3d November, 1840, 'Akka was bombarded for several hours; until the explosion of a magazine destroyed the garrison, and laid the town in ruins."—ROBINSON'S *Researches*, vol. iii. p. 234.

The situation of Acre is one of the most advantageous that can be desired. An extensive and fertile plain stretches out towards the north and the east; the waters of the Mediterranean flow round the west; and, on the southern side, a capacious bay spreads from the city walls to the base of Mount Carmel.

The harbour of Acre is dangerous for vessels to enter, on account of the number of rocks, and its being exposed to the south-west wind. "The port," says Mr. Buckingham, "is formed by the jutting out of a mole . . . to the distance of three or four hundred yards . . . The shelter afforded by it, when whole, must have been always imperfect; but, now that it is broken down in

[1] Pasha of Egypt.

several parts by the sea, and going fast to ruin, vessels are almost as much exposed there as if they lay on the outside . . . Ships of any burthen, since they can never anchor within the mole, ride without in the fair season, and in foul weather take shelter at Caipha, on the other side of the bay."—BUCKINGHAM'S *Travels*, vol. i. p. 125.

The houses are built of stone, with roofs like terraces; the entrances to them are narrow, and many appear to communicate with each other. The streets are dirty and the air impure, from their being so contracted that a loaded camel in going along occupies the whole breadth of them. The bazaars are mean, and the inhabitants have a miserable appearance. They consist of Christians, Turks, Arabs, and Jews; many of whom are muffled up in ragged blankets. Consuls for England and France are stationed there; their houses, which are obscure and humble, are almost contiguous to the convent, and form part of a khan or quadrangular building, having an extensive court in front, with galleries round it, similar to the coachyards of English inns.

The following is an extract from Mr. Jowett's Journal:—

"After a most pleasant ride, we reached the gate of the city; and, in about a quarter of an hour, our names having been carried to the palace, we were admitted, and took our way to the house of the English Vice-Consul, Mr. Mac Michael, who hospitably entertained us four days. In the evening, we proposed to perform divine service the next day, to such as could be brought together. The notice was inevitably short; but it was given out immediately.

"*Sunday, Nov.* 2, 1823.—This morning, in the consul's room, we held divine service, with a congregation of ten souls—as promiscuous an assembly as could well be expected within the compass of so small a number. The individuals who composed it were a

British consul—his dragoman, a native of the country —a Maronite priest—a Roman physician—one Greek—one Jew—an English captain of a merchant vessel then in port—my servant, who is under French protection—an American brother-missionary—and myself, of the Church of England. Mr. Fisk conducted the prayers; and I afterwards preached from 2 Cor. v. 17. The whole service was in Italian."

Mr. Jowett thus describes the scene in the khan at Acre, his window overlooking the large open quadrangular court of that building. He says, "In the centre, is a spacious fountain or reservoir—the first care of every builder of great houses or cities in the East. On one side is a row of camels, each tied by the slenderest cord to a long string, to which a small bell is appended, so that by the slightest motion they keep up one another's attention, and the attention also of all the inmates of the khan, that of weary travellers especially, by a constant jingle. On another side, horses and mules are waiting for orders; while asses breaking loose, biting one another, and throwing up their heels, give variety to the scene. Goats, geese, poultry, &c. are on free quarters. In the midst of all these sights and sounds, the groom, the muleteer, the merchant, the pedlar, the passers-by, and the by-standers, most of them wretchedly dressed, though in coats of many colours, all looking like idlers whatever they may have to do, contrive to make themselves audible; generally lifting up their voices to the pitch of high debate, and very often much higher.

"Noise, indeed, at all times, seems to be the proper element of the people of these countries; their throats are formed for it—their ears are used to it—neither the men nor the females, grown-up persons nor children, the rich nor the poor, seem to have any exclusive privilege in making it, and, what is very annoying to a Frank traveller, the party with whom he is treating, and who wishes most probably to impose on him, will turn round

to make an appeal to all the by-standers, who are no less ready with one voice to strike in with their opinion on all matters that come before them.

"The bustle has been increased this morning, by the departure of the wives of the Governor of Jaffa. They set off in two coaches, of a curious construction, common in this country: the body of the coach was raised on two parallel poles; somewhat similar to those used for sedan-chairs, only that in these the poles were attached to the lower part of the coach, throwing, consequently, the centre of gravity much higher; and apparently exposing the vehicle, with its veiled tenant, to an easy overthrow, or, at the least, to a very active jolt. Between the poles strong mules were harnessed, one before and one behind; who, if they should prove capricious, or have very uneven and mountainous ground to pass, would render the situation of the ladies still more critical. But there is nothing to which use may not reconcile us; and they who can be brought to endure the trot of the camel, may consider themselves as franked for every other kind of conveyance.

"The immense khan, of which the consul's rooms form a small part, is inhabited by a great variety of families. It is three stories high, and in so dilapidated a state, that it seems to me to wait only for a gentle shock of an earthquake—no improbable event—to bring it all down."—JOWETT'S *Christian Researches*, 144—147.

Mr. Jowett obtained permission to pay a visit to the mosque built by Djezzar in Acre. "... On entering its precincts," he writes, "we were required to take off our outer shoes. We entered a beautiful court, the pavement of which was cold marble: fountains played their streams, and the trees waved their branches with a softness and coolness ... forming a perfect contrast to the noise, filthiness, and meanness of the streets which we had just left ... The dome above the mosque is surrounded by circular galleries, similar, though in merest miniature, to the whispering gallery at St. Paul's Cathe-

dral . . . The effects of the late siege are sufficiently visible in different parts of this building, the cannon-balls having sometimes fallen on a window, and dashed it to pieces, at other times a column of the cloisters has been fairly carried away . . . in other spots the balls have either disfigured the walls by a bruise, or else gone clean through the more flimsy parts of the structure."—JOWETT'S *Researches*, 149—152.

"Of the splendour of Ptolemais," observes Mr. Buckingham, "no perfect monument remains; but throughout the town are seen shafts of red and grey granite and marble pillars, some used as thresholds to large doorways, others lying neglected on the ground, and others again used as supporters of the interior galleries of . . . public inns . . . Of these . . . we counted nearly two hundred in different parts of the town; and, besides, several slabs of fine marble, perhaps once used in the pavements of some hall or palace, now collected near a magazine at the north end of the town . . . The Christian ruins are altogether gone, scarcely leaving a trace of the spot on which they stood. The cathedral church of St. Andrew, the church of St. John, &c. &c., are no more to be seen."—BUCKINGHAM'S *Travels*, vol. i. pp. 117, 118.

TYRE, TYRUS, (SÛR, SOUR.)

SCRIPTURE NOTICES.

". . . THE strong city Tyre."—*Joshua* xix. 29.

"And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons: and they built David an house." (1 Chron. xiv. 1.)—2 *Sam.* v. 11.

". . . The stronghold of Tyre . . ."—xxiv. 7.

"And . . . when Solomon had built . . . the house of the Lord, and the king's house, (now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that

then king Solomon gave Hiram twenty cities in the land of Galilee."—(2 Chron. ii.) 1 *Kings* ix. 10, &c.

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Sidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, king of Persia."—*Ezra* iii. 7.

"There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem."—*Nehemiah* xiii. 16.

"And the daughter of Tyre shall be there with a gift."—*Psalm* xlv. 12.

"They are confederate against thee . . . the Philistines with the inhabitants of Tyre . . ."—lxxxiii. 5—7.

"The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river is her revenue; and she is a mart of nations . . . As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish, howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish: there is no more strength. He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strongholds thereof. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter

of Zidon : arise, pass over to Chittim ; there, also, shalt thou have no rest . . . Howl, ye ships of Tarshish ; for your strength is laid waste. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king ; after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten ; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass, after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord : it shall not be treasured nor laid up ; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."—*Isaiah* xxiii.

"And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people : she is turned unto me ; I shall be replenished, now she is laid waste : Therefore thus saith the Lord God ! Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers : I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea : for I have spoken it, saith the Lord God ; and it shall become a spoil to the nations . . . For thus saith the Lord God : Behold I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field : and he shall make a fort against thee, and cast a mount against thee, and lift up

the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers . . . With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God. Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee; How art thou destroyed, that wast inhabited of sea-faring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God . . . I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God."—*Ezekiel* xxvi.[1]

"And . . . the word of the Lord came unto me, saying, Son of man, Nebuchadrezzar king of Babylon

[1] For a minute description of the glory and merchandise of Tyre, see Ezek. xxvii.; read, also, chap. xxviii.

caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it."—*Ezekiel* xxix. 18.

"Yea, and what have ye to do with me, O Tyre and Sidon? . . . will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head; because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: the children also of Judah and the children of Jerusalem have ye sold . . . I will return your recompence upon your own head; and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans."—*Joel* iii. 4, &c.

"I will send a fire on the wall of Tyrus, which shall devour the palaces thereof."—*Amos* i. 10.

"And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire."—*Zechariah* ix. 3, 4.

". . . We sailed into Syria, and landed at Tyre; for there the ship was to unlade her burden. And finding disciples, we tarried there seven days; who said to Paul, through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again."—*Acts* xxi. 3.[1]

[1 Kings v. 1, vii. 13; 1 Chron. xxii. 4; Psalm lxxxvii. 4; Jer. xxv. 22, xxvii. 3, xlvii. 4; Matt. xi. 21, xv. 21; Mark iii. 8, vii. 24, 31; Luke vi. 17, x. 13; Acts xii. 20. See also Scripture Notices for Sidon.]

[1] In reviewing the prophecies respecting Tyre, we must bear in mind that under this name both the old and also the island Tyre are included. Some

Tyre is said to have been founded by a colony from Sidon, 240 years before the building of Solomon's Temple. The original city was situated upon the main land; and we find Tyre mentioned, in the divi-

TYRE.

sion of the land by Joshua, as a strong city, and afterwards, under David, as a strong-hold. In the letter of Hiram to Solomon, as given by Josephus, the Tyrians are described as already occupying the island. In the days of Shalmaneser, king of Assyria, about 720 B.C., the chief city was upon the island, and the city on

Some prophecies therefore relate to the former, and some to the latter city. Old Tyre was to *be utterly destroyed, never to be found again;* the island Tyre was to revive after a season, and then again to fall.

the land already bore the name of *Old Tyre;* the latter submitted to that monarch, while the former was blockaded by him for five years in vain. Nebuchadnezzar also, at a later period, laid siege to Tyre for thirteen years; whether it was at last captured by him we are not expressly informed, but we are told that the inhabitants fled with their spoils, so fulfilling the prediction, that the army of Nebuchadnezzar should serve a hard service, and yet get no wages from the wealth of Tyre. Then came the celebrated siege by Alexander the Great, (about 332 B.C.) who succeeded, after seven months, in taking the island-city, after having with great labour and difficulty, built up a causeway, or mole, from the main land to the walls. For this purpose, *Old* Tyre was razed, and the stones employed for the mole and other works of the besiegers. The ruins of Tyre—her stones, and her timber, and *her dust,* were laid in the midst of the water, *her dust was scraped from her.* Alexander destroyed the city *by fire,* and is said to have sold 30,000 Tyrians as slaves, so *returning the recompence of Tyre upon her own head,* by selling her sons and her daughters. Tyre continued to be a strong fortress, and at length fell under the dominion of the Romans. The mole of Alexander having remained, had now divided the strait into two harbours, and thus Tyre is described by Strabo, as a flourishing trading city, with two ports. Such it was in the times of the New Testament, when it was visited by our Lord and his Apostles, and afterwards by St. Paul. This great apostle, we are told, on one occasion, tarried there seven days. "The shores had witnessed many splendid spectacles, but none so beautiful as that which they presented upon his departure. 'When we had accomplished those days, we departed, and went our way; and the disciples all brought us on our way, with wives and children, till we were out of the city, and we kneeled down on the shore and prayed; and when we had taken our leave one of another, we took ship, and

they returned home again.' Tyre was a metropolitan see at an early period, and possessed 'a famous temple,'[1] erected by Paulinus. On this occasion, Eusebius wrote a 'solemn sermon,' which is yet extant. It was perhaps at this period that the brighter predictions of the prophets received their accomplishment. 'The daughter of Tyre shall be there with a gift—he that remaineth, even he, shall be for our God—her merchandize and her hire shall be holiness unto the Lord.' The historian of Cæsarea gives this delightful character of the church then in existence:—'Comely rites and ceremonies of the church were celebrated . . . Men and women of every age, with all the might that in them lay, with cheerful mind and will, in prayer and thanksgiving, honoured God.' In the persecutions, many spirits fled triumphantly from Tyre to join the 'noble army of martyrs.'"

Tyre, as has been already observed, early became a Christian bishopric, and under the Crusaders, the first archbishop was an Englishman, William of Tyre. Tyre continued a noble and beautiful city till the time of the Crusades, when it underwent many reverses. It was not, however, until the Crusaders had been for twenty-five years in possession of the Holy City, that they were able to lay siege successfully to Tyre, then under the dominion of the Saracens, and the strong-hold of Muslem power. William of Tyre, writing upon the spot, describes the city at the time as very strongly fortified; being enclosed toward the sea, in most parts, by a double wall with towers; on the north, within the city, was the walled port, with an entrance between double towers; and on the east, where it was accessible by land, it was protected by a triple wall, with lofty towers close together, and a broad ditch, which might be filled from the sea on both sides. On the 11th February, A.D. 1124, the Christian host

[1] Maundrell suggests that the remains of the ancient church, now visible at Tyre, may be those of this very temple.

sat down before Tyre; and on the 27th of the following June, the city was delivered into their hands. On entering the wealthy emporium, the pilgrims were surprised at the strength of its fortifications, the size and splendour of the houses, the loftiness of the towers, the solidity of the walls, and the beauty of the port, with its difficult entrance. For more than a century and a half, Tyre appears to have remained in the possession of the Christians, and maintained its prosperity. The entrance of the port was closed every night by a chain between the towers; and the city was celebrated for the manufacture of glass, and the production of sugar. At length, however, this important city was abandoned to the Saracens, and its fortifications of strong quadruple walls, and citadel with seven towers, regarded as impregnable, were, it appears, razed by them. Not many years afterwards, Tyre is described as being desolate and in ruins—it never recovered from the blow, but sunk deeper and deeper in abandonment and desolation. Travellers of the sixteenth and seventeenth centuries describe it as only a heap of ruins—broken arches and vaults, tottering walls and fallen towers, with a few miserable inhabitants housing in the vaults amid the rubbish. Attempts were made to raise it from its degradation, but they failed; and one traveller relates, that the little that remained of a spacious palace, which was once erected there, served as a khân for travellers.

Maundrell, in 1697, observes, "This city, standing in the sea, upon a peninsula, promises, at a distance, something very magnificent. But when you come to it, you find no similitude of that glory for which it was so renowned in ancient times, and which the prophet Ezekiel describes. On the north side it has an old Turkish ungarrisoned castle; besides which, you see nothing here but a mere Babel of broken walls, pillars, vaults, &c., there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and sub-

sisting chiefly upon fishing, who seem to be preserved in this place by Divine providence, as a visible argument how God has fulfilled His word concerning Tyre, viz. *that it should be as the top of a rock,—a place for fishers to dry their nets on.*"

In Pococke's day (1738), the French factory at Sidon exported large quantities of grain from Tyre; and Volney says that *the only merchant in Tyre was a Greek factor in the service of that establishment, who scarcely made sufficient profit to maintain his family!* Another traveller describes Tyre as "a rock whereon fishers dry their nets," and Volney speaks of the "*trifling fishery* of Tyre," and, although in later days this fallen city has in some small degree risen from its ruins, yet the latest accounts describe it as "*hardly deserving the name of city.*"—See ROBINSON'S *Researches*, pp. 401—407. MAUNDRELL'S *Journey*, pp. 48, 49. HARDY'S *Notices*, pp. 110, 111.

After leaving the beautiful plain by which Acre is bounded on the west, "we began," writes Mr. Paxton, "to ascend a high promontory, called White Cliff, from the whiteness of the rock of which it is composed. This is made up of the softest limestone I have ever seen, interspersed with nodules of flint. It was well for our nerves that a barrier had been left between us and the precipice, for sometimes there was a perpendicular descent from the road above to the sea below, which was dashing and foaming at its base. From this point, or ridge of hills, we entered the plain of Soor. This plain is narrow at first, but gradually spreads out, and presently has a wide extent, with a gentle rising of its eastern side into hills, with mountains towering beyond. The soil is rich and productive. There are some villages on the hills, but none of any size. We passed several places near the shore, where there had evidently once been villages; in one or two of these there were remains of walls, and other relics of former habitations. As we approached Soor, the mountains and

hills fell back, making a kind of amphitheatre, rising more or less, as it approached the mountains, but forming a rich and valuable back country to this former mistress of the sea . . ."

Travelling from Safed to Tyre, and when some few hours' distance from the latter, Dr. Robinson writes, "We came out upon the brow of a steep and long descent, leading down from the high broad region of mountainous country, over which we had hitherto been travelling, to a lower tract of hills and valleys lying intermediate between this upper region and the plain of Tyre . . . Here was a most extensive and magnificent view of the hills and plains, the coast, and sparkling waters of the Mediterranean; on which last we could distinguish several vessels under sail, like white specks, in the distance. Directly before us, and the only object to break the monotony of the flat coast itself, was Sûr and its peninsula; while its plain, and the lower region of hills, teeming with villages, and variegated with cultivated fields and wooded heights, were spread out before us in great distinctness and beauty; it ranked high among the many beautiful prospects we had seen . . . The path now led us down, after a great descent, into the head of a deep and narrow valley, which we followed for a long distance directly on our course. It is called Wady 'Ashûr, and was now without water; but the steep sides are thickly wooded with prickly oak, maple, arbutus, sumach, and other trees and bushes, reaching quite down to the bottom; so that we often travelled among the trees. It reminded me strongly of some of the more romantic valleys among the Green Mountains in Vermont. Beneath the fine shades of this sequestered dell we stopped, at a quarter past eight o'clock, for breakfast. The morning was serene and beautiful, as the journey of the day was to be short, we gave ourselves up for a time to the luxury of repose . .

"The hill country, as we here approached Sûr, is fully tilled; and a peculiar characteristic of it is the produc-

tion of great quantities of tobacco. Throughout all Palestine, this plant in cultivated, more or less, for home consumption, in small patches, around most of the villages, where the soil permits; but here it is largely raised for exportation, and actually forms one of the main exports of Sûr, if not the chief; being carried mostly to Damietta.

"Proceeding over the hilly tract, with a gradual descent . . . we came to one of the most remarkable monuments of antiquity yet remaining in the Holy Land. It is an immense sarcophagus of limestone, resting upon a lofty pedestal of large hewn stones; a conspicuous ancient tomb, bearing, among the common people, the name of . . . 'Sepulchre of Hiram.' The sarcophagus measures twelve feet long by six feet in height and breadth; the lid is three feet thick, and remains in its original position; but a hole has been broken through the sarcophagus at one end. The pedestal consists of three layers of the like species of stone, each three feet thick, the upper layer projecting over the others; the stones are large, and one of them measures nine feet in length. This gray, weather-beaten monument stands here alone and solitary, bearing the marks of high antiquity; but the name and the record of him by whom or for whom it was erected, have perished, like his ashes, for ever. It is indeed possible, that the present name may have come down by tradition; and that this sepulchre once held the dust of the friend and ally of Solomon; more probably, however, it is merely of Muhammedan application, like so many other names of Hebrew renown, attached to their tombs and monuments in every part of Palestine. I know of no historical trace having reference to this tomb; and it had first been mentioned by a Frank traveller only five years before . . .

"We entered the plain, and reached Râs-el-'ain; (so called,) as being the *fountain head* of the aqueducts, by which Tyre was anciently supplied with water. The

place lies in the plain, hardly a quarter of an hour from the sea-shore, and one hour from Tyre, on the direct road. It is a collection of large fountains, where the water gushes up in several places with great force, and in very large quantities . . . In order to raise them to a head sufficient to carry off the water by aqueducts, the ancients built around them elevated reservoirs, with walls of large stones, immensely thick, and fifteen or twenty feet high. There are four of these reservoirs, in all, at this place. (From two of them) an ancient aqueduct goes off N.N.E. through the plain, exhibiting strong and excellent masonry . . . evidently of Roman architecture . . . The water of (the principal fountain) is now used only to turn a single mill, which stands immediately under the north side of the basin, having tub-wheels, like most mills in Syria . . . Around these fountains there is much verdure, and many trees. We made our noon-day halt in an orchard of fig-trees; and the whole scene was rural and refreshing. There is also something of a village. A few years ago the Pasha of Egypt began to erect here several factories for cloth; . . . but after a while the expenses were found to be so great that the project was abandoned. The foundations of two buildings yet remained as they were then left; and the materials collected still lay upon the ground . . .

"We reached . . . the only gate (of Tyre), situated close by the water, on the northern side . . . With indescribable emotion, I found myself within the circuit of the ancient mistress of the commerce of the East. Alas, how fallen!

"The peninsula on which Tyre, now Sûr, is built, was originally a long, narrow island, parallel to the shore, and distant from it less than half a mile. It was perhaps at first a mere ledge of rocks; and inside of this the island was formed by the sand washed up from the sea. The isthmus was first created by the famous causeway of Alexander; which was enlarged and rendered permanent by the action of the waters, in throw-

ing the sand over it broadly and deeply. At present the isthmus cannot be less than half a mile in width; and although consisting of loose sand, yet it is covered with traces of the foundations of buildings, probably out of the Middle Ages. It lies between the shore and the more northern part of the island; so that the latter, as seen from the shore, seems to project further towards the south of the isthmus than towards the north, and forms here a larger bay; although the harbour, or rather road, in which vessels lie, is that on the north. The island, as such, is not far from a mile in length. The part which projects on the south beyond the isthmus, is perhaps a quarter of a mile broad, and is rocky and uneven; is is now unoccupied, except as '*a place to spread nets upon.*'

"The southern wall of this city runs across the island nearly on a line with the south side of the isthmus. The present city stands upon the junction of a portion of the latter. On the north and west, towards the sea, are no walls; or at least they are so far broken away and neglected as to be like none. The inner port or basin, on the north, was formerly enclosed by a wall, running from the north end of the island in a curve towards the main land. Various pieces and fragments of this wall yet remain, sufficient to mark its course; but the port itself is continually filling up more and more with sand, and now-a-days only boats can enter it . . . The western coast of this island is wholly a ledge of rugged picturesque rocks, in some parts fifteen or twenty feet high, upon which the waves of the Mediterranean dash in ceaseless surges. The city lies only upon the eastern part of the island: between the houses and the western shore is a broad strip of open land, now given up to tillage. This shore is strewed from one end to the other, along the edge of the water, *and in the water*, with columns of red and gray granite, of various sizes, the *only remaining monuments* of the splendour of ancient Tyre. (I mean here, of course,

Tyre before the Christian era.) . . . At the north-west point of the island forty or fifty such columns are thrown together in one *heap beneath the waves.* Along this coast, too, it is apparent that the continual washing of the waves has, in many places, had the effect to form layers of new rock, in which stones, bones, and fragments of pottery are cemented as constituent parts . . .

"The present Sûr is nothing more than a market-town, a small sea-port, hardly deserving the name of city. Its chief export is the tobacco raised upon the neighbouring hills; with some cotton, and also charcoal and wood, from the more distant mountains. The houses are, for the most part, mere hovels; very few being more than one story high, with flat roofs. The streets are narrow lanes, crooked, and filthy. Yet the many scattered palm-trees throw over the place an Oriental charm; and the numerous Pride-of-India trees, interspersed among the houses and gardens, with their beautiful foliage, give it a pleasing aspect . . . The population is less than three thousand souls . . . The earthquake of 1837 was felt here to a very considerable extent. A large part of the eastern wall was thrown down, and had just been rebuilt; the southern wall also had been greatly shattered, and still remained with many breaches, over which one could pass in and out at pleasure. Several houses were destroyed, and many injured; so that the inhabitants, at the time, forsook their dwellings and lodged in tents, regarding the place as ruined. Twelve persons were killed outright, and thirty wounded."—ROBINSON'S *Researches*, vol. iii. pp. 382—401.

"We travelled along the coast of Tyre and Sidon, from whence came many forth to witness, and to be benefited by, the miracles of our Saviour. We passed near the site of Sarepta. The scenery was exquisitely beautiful on the left; the country rising gradually into hills of moderate height, whose declivities, even to their summit, were covered with grain, and interspersed with olive trees.

"After a ride of seven hours, we found ourselves in Tyre, once the 'crowning city,' now, most emphatically, the abode of indigence. We went directly to the house of our consular agent, a respectable native, of the Greek Catholic Church, who treated us very hospitably. While arrangements for the night were going forward, I sat with my pencil, taking notes of the occurrences of the day. One of the ladies took a bit of wax taper in her hand, and, dropping upon her knees by my side, kindly held the light as long as I wished to write, interrupting me occasionally with questions about the object of this, that, and the other articles of dress, &c. which I readily answered. As I sat, thus occupied, and thus attended, I thought to myself, 'Can it be that this is the ancient Tyre?' I made some inquiries respecting the present condition of the place, of this kind, yet simple-minded woman. 'Have you gardens, &c. here?' 'No,' said she, 'there is nothing here but poor people, and nothing to look at but the sea;' and this remark was accompanied by that very significant gesture of the Arabs, by which they express utter destitution. It is by putting the thumb and fore-finger together, and snapping the end of the upper teeth with the nail of the thumb, bringing it suddenly from the mouth. This female little imagined how strikingly she was testifying to the truth of prophecy respecting that 'merchant of many isles' . . . The only object of interest worth examining is the site of a very large church, part of whose walls and sculpture remain, showing it to have been in the shape of a cross. Here repose the ashes of the celebrated Origen, and of Frederick Barbarossa."—*Memoir of Mrs. S. L. Smith*, pp. 152—154.

"Tyre is now a poor small town, situated on a low promontory, projecting into the sea.

"On the extreme end of a low, sandy isthmus, which seems to have crawled out as far as it could, stands the fallen city of Tyre, seeming, at a distance, to rest on

the bosom of the sea. A Turkish soldier was stationed at the gate. I entered under an arch so low that it was necessary to stoop on the back of my horse, and passed through dark and narrow streets, sheltered by mats stretched over the bazaars, from the scorching heat of a Syrian sun. A single fishing-boat was lying in the harbour of the 'crowning city,' whose merchants were princes, and whose traffickers were the honourable of the earth."—STEPHENS's *Incidents of Travel.*

"We had read," writes Mr. Jowett, during his visit to Tyre, "in our social devotions, with the most lively interest, the 23d chapter of Isaiah, and the 26th, 27th, and 28th chapters of Ezekiel; tracing—so far as we knew the different countries therein mentioned and the produce of each—the sources of Tyrian wealth and glory; especially the 27th chapter. What a minute, and varied, and splendid record of earthly prosperity concentrated in this vast emporium! But, on this deserted shore, not one sight, not one sound remains to bear witness to her former joyousness and pride! I have seen the ruins of Athens, and the innumerable memorials of Egyptian glory in Thebes. There, enough survives to lead the mind to expand with wonder, or to sadden with regret; but of *ancient* Tyre, there just remains that *utter nothing* which seems best suited to prepare the Christian for imbibing the spirit of the prophetic language."—JOWETT's *Researches*, p. 136.

"We spent this day, the Christian Sabbath, at Tyre," writes Dr. Robinson. "After breakfast I wandered out alone, towards the south end of the peninsula, beyond the city, where all is now forsaken and lonely, like the desert; and there bathed in the limpid waters of the sea, as they rolled into a small and beautiful sandy cove among the rocks. I continued my walk along the whole western and northern shore of the peninsula, musing upon the pomp and glory, the pride and fall, of ancient Tyre. Here was the little isle, once covered by her palaces and surrounded by her fleets; where the

builders perfected her beauty, and her traffickers the honourable of the earth; but, alas! 'thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that were in thee, and in all thy company,'—where are they?

"Tyre has indeed become 'like the top of a rock, a place to spread nets upon!' The sole remaining tokens of her more ancient splendour lie strewed beneath the waves, in the midst of the sea; and the hovels which now nestle upon a portion of her site, present no contradiction of the dread decree, 'Thou shalt be built no more!'"—ROBINSON'S *Researches*, vol. iii. pp. 395, 396.

We will close our account of Tyre with the words of Mr. Hardy. "The stirring scenes of a sea-port exhibit a picture of more constant excitement than can ever be presented by any other place . . . A thousand . . . scenes of noise, and joyousness, and wealth, have been exhibited upon these shores. They have passed away, like the feverish dream of a disturbed sleep. Ships may be seen, but at a distance; no merchant of the earth ever enters the name of Tyre upon his books, and where thousands once assembled in pomp and pride, I could discover only a few children amusing themselves at play, and a party of Turks sitting in gravity, and sipping their favourite coffee . . . It was impossible not to think of another people, still more favoured in their privileges, and whose commercial transactions are as extended as the world. Cities of my country! shall it ever be said of you, that ye are no more?—The patriot may sing exultingly over his cups the praises of Britannia, ruler of the waves; but the Christian will fear and tremble, and offer up prayer to God, that what we deserve in *justice*, may be withheld from us in *mercy*!"—HARDY'S *Notices*, pp. 114, 115.

"Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry,

and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—*Psalm* ii. 10—12.

ZAREPHATH OR SAREPTA.

SCRIPTURE NOTICE.

"AND the word of the Lord came unto him, saying, Arise, get thee to *Zarephath, which belongeth to Zidon*, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do

with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son! And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."—1 *Kings* xvii. 8—to end.

Zarephath, or Sarepta, was a city of the Sidonians, between Tyre and Sidon, in Phœnicia, on the coast of the Mediterranean sea.

"Proceeding on my route to Sidon, along the shore," writes Mr. Wilson . . . "I halted at a khân on the sea-side, calculated to be about half way between the cities (Tyre and Sidon), having a most distinct view of the village of Zarepta, on the summit of a mountain, about a mile distant . . . Although humble in appearance, this village has been eminently distinguished as the residence of Elijah,

> 'The great Tishbite, who, on fiery wheels,
> Rode up to heaven.'

"And during a famine in the land of Israel, a widow, who had presented her little all to the prophet, from her barrel of meal, was rewarded in a manner as

bountiful as miraculous; and this act subsequently received a still higher recompence, by the restoration to life of her only child, in answer to Elijah's prayer.

"The ruins here, as well as at Tyre, Gaza, and Lebanon, have been celebrated . . . it is said that the wine of Sarepta was so very strong, that the strongest drinker could drink but little of it."—RAE WILSON'S *Travels*, vol. ii. pp. 73, 74.

"The place shown us for the ancient Sarepta," says Mr. Maundrell, "consisted of only a few houses on the tops of the mountains, within about half a mile from the sea. But it is more probable the principal part of the city stood below, in the space between the hills and the sea; there being ruins still to be seen in that place of a considerable extent."—*Journey from Aleppo to Jerusalem*, p. 48.

SIDON, OR ZIDON, (SAIDA.)

SCRIPTURE NOTICES.

"AND the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha."—*Genesis* x. 19.

"Zebulon shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon."—*Genesis* xlix. 13.

"And the Lord delivered them (the kings of the Canaanites) into the hand of Israel, who smote them, and chased them unto great Zidon."—*Joshua* xi. 8.

"And the children of Israel did evil again in the sight of the Lord, and served . . . the gods of Zidon."—*Judges* x. 6.

"Arise, get thee to Zarephath, which belongeth to Zidon."—1 *Kings* xvii. 9.

"And Canaan begat Zidon his firstborn."—1 *Chronicles* i. 13.

"And David prepared . . . cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David."—1 *Chronicles* xxii. 3, 4. *Ezra* iii. 7.

"Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river is her revenue; and she is a mart of nations. Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins."—*Isaiah* xxiii. 2, 3, 4.

"Thus saith the Lord to me, Make thee bonds and yokes, and put them upon thy neck, and send them to the king of . . . Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah, king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters . . . Now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant."—*Jeremiah* xxvii. 2—6.

"The day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth."—*Jeremiah* xlvii. 4.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you."—*Matthew* xi. 21, 22; *Luke* x. 13, &c.

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."—*Matthew* xv. 21, 22.

For an account of this miracle, see the following verses, and *Mark* vii. 24, &c.

"But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea . . . and they about Tyre and Sidon."—*Mark* iii. 7, 8.

"And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases."—*Luke* vi. 17.

"And the next day we touched at Sidon, and Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself."—*Acts* xxvii. 3.

[Luke iv. 26; Acts xii. 20; Josh. xiii. 4, 6; Judg. i. 31, xviii. 28; 2 Sam. xxiv. 6; Ezek. xxvii. 8, xxviii. 21; Jer. xxv. 22; Joel iii. 4; Zech. ix. 6.]

Sidon was the most ancient of all the Phœnician cities. It is supposed to have been founded soon after the flood, by Sidon, the son of Canaan, and is mentioned both in the Pentateuch, and in the poems of Homer; which Tyre is not. Its inhabitants are said to have been the inventors of crystal glass. "None were skilled to hew timber like the Sidonians," and they assisted Solomon in his preparations for the building of the temple. The goddess of the Sidonians was Ashtoreth. In the division of the Promised Land by Joshua, Sidon is spoken of as a *great city*, and was assigned to Asher; but the Israelites never subdued it. In later ages, the younger Tyre outstripped Sidon in the career of prosperity and power; but both were equally renowned for their commerce, their manufactures, and the cultivation of the fine arts, as well as for the luxury and vices usually attendant upon commercial prosperity. When the Assyrian, Shalmaneser,

entered Phœnicia, about 720 B.C., Sidon and the rest of Phœnicia, except insular Tyre, submitted to the conqueror, and remained long under the dominion of the Assyrians and Persians.

"Under Artaxerxes Ochus, about 350 B.C., Phœnicia revolted from the Persian yoke; and Sidon was captured and destroyed by that monarch. Yet it was soon built up again; and in 332 B.C. opened its gates to Alexander the Great, on his approach. After Alexander's death, Sidon continued alternately in the possession of the Syrian and Egyptian monarchs, until it came at last under the Roman power; at this time it was still an opulent city. This was during the times of the New Testament, when our Lord visited the territories of Tyre and Sidon; and Paul afterwards found here Christian friends on his passage to Rome. There doubtless was early a Christian church and bishop at Sidon . . . Eusebius and Jerome still speak of Sidon as an important city; but we know little more of it until the time of the Crusades, when it was taken by the Christians . . . Sidon remained in their possession . . . until A.D. 1187, when it fell into the hands of Saladin.

"The sultan appears to have dismantled the fortifications, and partially destroyed the city; for when in A.D. 1197, after a hard-fought battle in the vicinity, the Christians entered Sidon, they found it desolated. The pilgrims stabled their horses in mansions ornamented with the cedar of Lebanon; and cooked their food at fires fragrant with the odours of the same precious wood, collected from the ruins . . . The Christians, however, rebuilt and occupied the city; which, after half a century, was once more taken and dismantled by the Saracen forces in A.D. 1249. Four years later, when another attempt to restore it had been made, a Muslem host again approached, and took possession of the place. The garrison, with a few of the inhabitants, withdrew to the castle upon the rock; which, being entirely surrounded by water, afforded

them security; but of the remaining inhabitants, two thousand were slain, and four hundred carried off as prisoners to Damascus, after the city had been laid waste. A few weeks after this, Sidon was again rebuilt by the French king, Louis, who himself repaired thither; and was once more dismantled; but it continued for a while to be a place of some importance. At the beginning of the seventeenth century, it was, for the most part, in ruins, with few inhabitants, and a single khân. But about this time, the chief of the Druses (a people inhabiting Mount Lebanon) restored Sidon to some celebrity. He erected there a vast palace for himself, and other structures. He encouraged commerce, and revived the trade of the city. The French were the great traders with Sidon, and purchased and exported from that city cotton, both raw and spun, silk, rice, nutgalls, ashes from the desert, senna, &c. Their merchants established at Sidon had factors in several other places, sometimes in Tyre, who purchased up the products of the country, and transmitted them to Sidon, whence they were shipped to Marseilles. So it continued till 1791, when the French were driven out; and since then the little trade of Saida has been carried on chiefly by the natives. It is now rarely visited by foreign vessels."—See ROBINSON'S *Researches*, pp. 421—428.

"The road from Sidon to Tyre passes through a rich valley, in many places more than a mile wide, which requires only a little industry to render it extremely fertile; and the glimpses with which we were favoured into the interior, through the breaks in the chain of mountains, convinced us that this valley is not alone in its fertility . . .

"There is some approach towards magnificence in the distant view of Saida. It has a castle upon a rock in the sea, connected with the main land by a bridge of several arches. There is another castle upon an eminence that commands the town. The harbour is

now of little use, and had in it only one vessel. The streets are many of them more like courts, as the houses are built over them after the first story; and the wonder is, not that the plague sometimes effects an entrance, but that it is ever kept out. There is an aqueduct of ancient construction from the river, in most places covered; and near the town the water rises into pillars, from whence it is conveyed to the different streets. The house we occupied has a cistern in the centre of the interior court; into which a small stream is constantly running. There are also several public cisterns in the streets . . . The houses we entered were clean, with mats upon the floor, and of one story. The roof is hung with dried fruits and herbs, and in one room I observed a clock, a common mirror, and the shelves were ornamented with bottles, glasses, and coarse earthenware. The children appeared to me remarkably pretty, but it must be remembered that I had been absent from Europe some years. They had on the forehead an ornament made of coins, something resembling the clasps by which the helmets of the military are fastened. The hair of some of the females is of a golden colour, and appears as if it was dyed. There is a great profusion of compliments among the people, passed with a gravity that to a stranger is quite amusing. The servant, when he presented the coffee and sherbet, repeated a form, and there was an appropriate reply, and when we drank we had to look at our host, and nod, and stroke our breasts, and give thanks."—HARDY'S *Notices*, pp. 103—106.

"Saida, the ancient Sidon, lies on the north-west slope of a small promontory, which here juts out for a short distance obliquely into the sea, towards the south-west. The highest ground is on the south, where the citadel, a large square tower, is situated: an old structure, said by some to have been built by Louis IX., in A.D. 1253. A wall encloses the city on the land side, running across the promontory from sea to sea; it is kept in tolerable repair. The ancient harbour was

formed by a long low ridge of rocks, parallel to the shore in front of the city. Before the time of Fakhred-Din, there was here a port capable of receiving fifty galleys; but that chieftain, in order to protect himself against the Turks, caused it to be partly filled up with stones and earth; so that ever since his day only boats can enter it. Larger vessels lie without the entrance, on the north of the ledge of rocks, where they are protected from the south-west winds, but exposed to those from the northern quarter. Here, on a rock in the sea,

SIDON.

is another castle of the time of the Crusades, the form of which is in part adapted to that of the rock; it is connected with the shore, at the northern end of the city, by a stone causeway with nine arches, lying between the inner and outer port.

"The streets of Saida are narrow, crooked, and dirty, like those of most Oriental cities. The houses are many of them large and well built of stone; and the town, in this respect, presents a strong contrast to modern Tyre. Those especially along the eastern wall are distinguished for their size and height; they are

built directly on the wall, so as to constitute a part of it; and enjoy a pure air and a pleasing prospect of the fields and country. Within the city are six khâns, for the use of merchants and travellers. The largest of these is a large quadrangle of about one hundred and fifty feet on a side, with a fountain and basin in the middle, and covered galleries all around . . . The commerce of Saida, which five-and-twenty years ago was still considerable, has of late years fallen off, in consequence of the prosperity of Beirût; the latter having become exclusively the port of Damascus. The chief exports from Saida are silk, cotton, and nutgall. Indeed, we had now begun to enter upon the region in which silk is extensively cultivated; as is indicated by the orchards of mulberry-trees around the villages. The earthquake of 1837 threw down several houses in Saida, and injured many others; but only a few persons were killed. The beauty of Saida consists in its gardens and orchards of fruit-trees, which fill the plain and extend to the foot of the mountains. The city and the tract around are abundantly supplied with water, by aqueducts and channels which conduct it from (the streams) . . . as they issue from the mountains. The environs exhibit everywhere a luxuriant verdure; and the fruits of Saida are reckoned among the finest of the country. Hasselquist enumerates pomegranates, apricots, figs, almonds, oranges, lemons, and plums, as growing here in such abundance as to furnish annually several ship-loads for export; to which D'Arvieux adds also pears, peaches, cherries, and bananas, as at the present day. At the foot of the mountains are many ancient excavated sepulchres."—ROBINSON'S *Researches*, vol. iii. pp. 417—420.

(The plain of Saida) "is one of the finest that I have seen on the coast. The mulberry-tree, which we had but seldom seen to the south, here made its appearance . . . Saida, like most of the towns on this coast, stands on a sandy point that projects out a short distance into the sea. It is surrounded with gardens, and has more fruit-

trees about it, and a greater extent of groves, than any of the towns on the coast south of this, that I have visited. The plain about it appears peculiarly adapted to fruits . . . The houses are old, as you may suppose; the streets narrow, crooked, and dark, from the fact that many of them are, in many places, arched over; so much so, that you are nearly one-half of your time passing under arches, which shut out all the light but that which comes in from the end of these crooked, narrow streets . . . The markets are much as those at Soor . . . poor, and badly supplied. On the whole, while the outside of the town had a most lovely appearance, the inside was the reverse. The harbour appeared mean, and not such as would give any recommendation to the place."—PAXTON'S *Letters*, pp. 190—197.

The population of Saida is about seven thousand souls.

HILLS OF BASHAN—BROOK JABBOK.

CHAPTER XI.

COUNTRY EAST OF JORDAN.

GILEAD—BROOK JABBOK—BASHAN.

AND AND MOUNTAINS OF GILEAD—RIVER, OR BROOK JABBOK.

SCRIPTURE NOTICES.

"THEN Laban overtook Jacob . . . and Laban . . . pitched in the Mount of Gilead."—*Genesis* xxxi. 25.

". . . And behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt."—*Genesis* xxxvii. 25.

" Now the children of Reuben, and the children of Gad, had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle . . . (they) spake unto Moses, saying . . . let this land be given unto thy servants for a possession, and bring us not over Jordan." —*Numbers* xxxii. 1, &c.

" And this land . . . from Aroer, which is by the river Arnon, and half Mount Gilead . . . gave I unto the Reubenites and to the Gadites. And the rest of Gilead, and all Bashan . . . gave I unto the half tribe of Manasseh . . . and unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, which is the border of the children of Ammon." (Read in Josh. xxii. the account of the Reubenites, &c. going up to possess their land.)—*Deuteronomy* iii. 12, 13.

" Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun; from the river Arnon unto Mount Hermon, and all the plain on the east; Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon . . ."—*Joshua* xii. 1, &c.

" . . . Machir, the first-born of Manasseh, the father of Gilead; because he was a man of war, therefore he had Gilead and Bashan."—*Joshua* xvii. 1.

" And the children of Israel did evil again in the sight of the Lord . . . and he sold them . . . into the hands of the children of Ammon . . . And . . . they vexed and oppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan, in the land of the Amorites, which is in Gilead." (For an account of their deliverance by means

of Jephthah the Gileadite, see chap. xi. xii.)—*Judges* x. 6—8.

"Elijah the Tishbite, who was of the inhabitants of Gilead . . ."—1 *Kings* xvii. 1.

". . . Thy hair is as a flock of goats that appear from Mount Gilead."—*Canticles* iv. 1.

"Is there no balm in Gilead? Is there no physician there?"—*Jeremiah* viii. 22. (See xlvi. 11.)

". . . Thus saith the Lord unto the king's house of Judah. Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness."—*Jeremiah* xxii. 6.

"And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and *Gilead*."—*Jeremiah* l. 19.

"Gilead is a city of them that work iniquity, and is polluted with blood."—*Hosea* vi. 8.

"Thus saith the Lord, For three transgressions of Damascus, and for four, I will turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron."—*Amos* i. 3.

[Deut. ii. 36, xxxiv. 1; Josh. xiii. 11, &c.; Judg. v. 17, x. 4, &c.; 1 Sam. xiii. 7; 2 Sam. ii. 9, xvii. 26, xxiv. 6; 1 Kings iv. 13, 19; 2 Kings x. 33, xv. 29; 1 Chron. v. 9, &c.; Psalm lx. 7, cviii. 8; Hos. xii. 11; Mic. vii. 14; Zech. x. 10.]

LAND AND MOUNTAINS OF BASHAN.

SCRIPTURE NOTICES.

"THEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us . . . and we smote him . . . and we took all his cities . . . threescore cities . . . fenced with high walls, gates, and bars . . . Only Og king of Bashan remained of the remnant of the giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of

Ammon? nine cubits was the length thereof, and four cubits the breadth of it . . . And all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh . . . all Bashan, which was called the land of giants." —*Deuteronomy* iii. 1, &c.

"(The Lord) made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan . . ."—*Deuteronomy* xxxii. 13, 14.

"Dan is a lion's whelp; he shall leap from Bashan." —*Deuteronomy* xxxiii. 22.

"Strong (or fat, Prayer-book vers.) bulls of Bashan have beset me round."—*Psalm* xxii. 12.

"The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan."—*Psalm* lxviii. 15.

"Who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan . . . and gave their land for an heritage, an heritage unto Israel his people."—*Psalm* cxxxv. 10—12.

"For the day of the Lord of Hosts shall be upon . . . all the oaks of Bashan."—*Isaiah* ii. 12, 13.

". . . Bashan and Carmel shake off their fruits."— *Isaiah* xxxiii. 9.

"Of the oaks of Bashan have they made thine oars." —*Ezekiel* xxvii. 6.

"Feed thy people with thy rod, the flock of thine heritage . . . let them feed in Bashan and Gilead as in the days of old."—*Micah* vii. 14.

"Bashan languisheth."—*Nahum* i. 4.

[Numb. xxi. 33; Josh. xvii. 1, xx. 8, xxi. 27; Jer. xxii. 20, l. 19; Ezek. xxxix. 18; Zech. xi. 2.

"Ascending now on the east side of Jordan, we met large flocks of camels, mostly of a whitish colour, and all of them young, and never yet burthened, as our guides assured us, though the whole number of those we saw could not have fallen short of a thousand. These

CAMELS DESCENDING FROM THE HILLS OF BASHAN, TO DRINK AT THE RIVER JORDAN.

were being driven down to the Jordan to drink, chiefly under the care of young men and damsels . . . We now began to ascend the white and barren hills of Arabia, as these are usually called, having quitted the territory of the tribe of Benjamin, in which Jericho, Bethel, &c. were situated, and entered that of Reuben, on the other side of Jordan . . . We gained the summit of the range, and enjoyed from thence a most commanding prospect. These hills were of less elevation than (the mountains of Judæa) on the west . . .

"We quitted the summit of this first range of hills on the *other side* of Jordan (as they are always called in the holy writings, from their being penned at Jerusalem), and going down on their eastern side, over a very rugged and pathless way, we came into a deep glen, about sun-

set; and finding a small encampment of a friendly tribe of Bedouins there, we alighted at their tents to pass the night. Our reception here was as warm and cordial as if we had been members of the same community, or friends of long standing. Our horses were taken from us by the young men of the tribe, and furnished with corn from the sacks of the sheikh. We were ourselves conducted to his tent, and were soon surrounded by the elders, who sat in a half circle before us on the ground. A substantial meal, though rudely prepared, was set before us; and by dint of perseverance, aided by the courtesy of gratitude to our entertainers, and a wish to avoid detection as strangers, we contrived to surmount those revolting sensations which our stomachs often experienced, before we could eat cordially and heartily of the messes of an Arab tent . . .

"We quitted our station in the valley at sun-rise, and, after continuing to travel for about two hours, in a north-east direction, always ascending by winding paths, we came to the summit of the second range of hills on the east of Jordan. The first of these that we had crossed was generally of white limestone, but this last had a mixture of many other kinds of rock. Among these was a dark red stone, which broke easily, and had shining metallic particles in it, like those of iron ore. It is probable, therefore, that this is the range which is called by Josephus the Iron Mountain . . . for he describes this as being only one of the ridges of the eastern hills which bounds the Jordan on that side, and runs in length as far as Moab. Both of these ranges are barren throughout, excepting only in some little dells near their feet, where the rain-water lodges and favours vegetation. The first, or western one, is a little higher than the second; but, in all other respects, except these enumerated, their general character is alike, and they both run in the same direction of nearly north and south. We had no sooner passed the summit of the second range, going down a short distance on its eastern

side, by a very gentle descent, than we found ourselves on plains of nearly as high a level as the summits of the hills themselves . . . The character of the country, too, was quite different from anything that I had seen in Palestine . . . we were now in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and possessing extensive plains of a fine red soil, now covered with thistles as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zabulon and Esdraelon, in Galilee and Samaria.

"We continued our way to the north-east, through a country, the beauty of which so surprised us, that we often asked each other what were our sensations; as if to ascertain the reality of what we saw, and persuade each other, by mutual confessions of our delight, that the picture before us was not an optical illusion. The landscape alone, which varied at every turn, and gave us new beauties from every different point of view, was, of itself, worth all the pains of an excursion to the eastward of Jordan to obtain a sight of; and the park-like scenes that sometimes softened the romantic wildness of the general character as a whole, reminded us of similar spots in less neglected lands.

"It was about noon when we reached a small encampment of Arabs, who had pitched their tents in a most luxuriant dell, where their flocks fed on the young buds of spring, and where they obtained for themselves an abundant supply of wood and water.

"Near to this camp, we found a place on which were the ruins of former buildings, with a large mill-stone, of a circular form, with a square hole for an axle in its centre, and at least six feet in diameter. The name of this place, we were told, was Zerkah. It was seated in a beautiful valley; and on the hills around it were an abundance of wild olives, oaks, and pine-trees, of a moderate size . . . After smoking a pipe, and taking coffee with the Arabs, we quitted them about one, and

soon after saw a smaller party, consisting of about a dozen families only, halting to pitch their tents in a beautiful little hollow basin, which they had chosen for the place of their encampment, surrounded on three sides by woody hills. The sheikh was the only one of the whole who rode; the rest of the men walked on foot, as did most of the women also. The boys drove the flocks of sheep and goats; and the little children, the young lambs, the kids, and the poultry, were all carried in panniers or baskets, across the camels' backs. The tents, with their cordage and the mats, the cooking utensils, the provisions and furniture, were likewise laden upon these useful animals. As these halted at every five steps to pull a mouthful of leaves from the bushes, the progress of their march was very slow; but the patience of all seemed quite in harmony with the tardy movements of the camel, and it was evidently a matter of indifference to every one of the group whether they halted at noon or at sunset, since an hour was time enough for them to prepare their shelter for the night.

"We now went up from hence by gradual but gentle ascents, over still more beautiful and luxuriant grounds than those which we had passed before. In our way, we left two ruined buildings on our right . . . (which) seemed to be either large caravanseras, or very small villages recently deserted. After ascending these hills until three o'clock, pursuing, generally, a north-east direction, we came to a high plain, and going about a quarter of an hour over this, we came to a deep ravine, which looked like a separation of the hill to form this chasm, by some violent convulsion of nature. (The cliffs on each side were nearly perpendicular, and their height not less than five hundred feet,) while the breadth from cliff to cliff was not more than a hundred yards. The plains on the top, on both sides, were covered with a light red soil, and bore marks of high fertility; but the dark sides of the rocky cliffs that faced each other

in this hollow chasm, were, in general, destitute of verdure. We descended into this ravine by winding paths, since it was everywhere too steep to go directly down; and found at the bottom of it a small river, which flowed from the eastward, appearing here to have just made a sharp bend from the northward, and from this point to go nearly west, to discharge itself into the Jordan. The banks of this stream were so thickly wooded with oleander and plane trees, wild olives, and wild almonds in blossom, pink and white cyclamen flowers, and others, the names of which were unknown to us, with tall and waving reeds, at least fifteen feet in height, that we could not perceive the waters through them from above; though the presence of these luxuriant borders marked the winding of its course, and the murmur of its flow was echoed through its long deep channel so as to be heard distinctly from afar. (Mr. Buckingham regards this stream as the Jabbok of the Scriptures, which was the northern boundary of the Amorites, as the stream of Arnon was their southern one.) . . . As it ran in a rocky bed, its waters were clear, and we found their taste agreeable . . .

"We ascended the steep on the north side of the Zerkah, and on reaching its summit, came again on a beautiful plain, of an elevated level, and still covered with a very rich soil. We had now quitted the land of Sihon, king of the Amorites, and entered into that of Og, the king of Bashan . . . The mountains here are called the land of Gilead in the Scriptures and in Josephus . . . We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us; its plains covered with a fertile soil, its hills clothed with forests, at every new turn presenting the most magnificent landscapes that could be imagined. Among the trees, the oak was frequently seen, and we know that this territory produced them of old. In enumerating the sources from which the supplies of Tyre were drawn

in the time of her great wealth and naval splendour, the prophet says, 'of the oaks of Bashan have they made thine oars . . .' The expression of the *fat bulls of Bashan*, which occurs more than once in the Scriptures, (had) seemed to us . . . inconsistent, as applied to the beasts of a country generally thought to be a desert . . . but we could now fully comprehend, not only that the bulls of this luxuriant country might be proverbially fat,[1] but that its possessors too might be a race renowned for strength and comeliness of person.[2] In our way, just as we came out from a thick wood, and opened on an extensive view, we were surprised by a party of peasants on foot, to the number of thirty at least, all armed with muskets slung across their shoulders. These were Arabs, though they possessed scarcely anything but the language in common with the Arabs whom we had been accustomed to see . . . They were generally taller, more robust, and of finer forms and fairer complexions. Some of them had even light eyes, and many of them brown and auburn hair, which they wore in tresses hanging over their shoulders. The dress of these men differed also, both from that of the desert Arabs, and of the Syrian peasants. They wore long white shirts girded round the loins, but neither turbans, nor other coverings for their heads. From retaining the beard while the hair was suffered to hang in long and curling locks over the neck, they resembled the figures which appear in the scriptural pieces of the great masters . . . These men were cultivators of the earth, and had been occupied in the tillage of their lands, from which labour they were now returning. As they live in a state of complete independence . . . there are no boundaries that mark any peculiar portion of the earth as private property. Rich land is so abundant in every direction

[1] It was because the tribes of Reuben and Gad possessed a multitude of cattle, that they entreated Moses to give them this land for their portion, as it was a land of rich pastures, and not to take them over Jordan.

[2] Deut. iii. 12, 13. 1 Kings iv. 13.

near them, that the only claim to the possession of any particular spot, is that of having ploughed and sown it, which entitled the person so doing to the harvest of his toils for the present season. In all their occupations they continue to be armed . . . They informed us of their being the inhabitants of a village near, and offered to conduct us to their sheikh . . . we accordingly followed them.

"As we continued to advance, going always on a general course of north-east . . . we came into cultivated land, sown with corn, the young blades of which were already appearing above the earth, from their having had gentle showers on the mountains, while all the country west of the Jordan was parched with drought . . . Every new direction of our path opened upon us views which surprised and charmed us by their grandeur and their beauty. Lofty mountains gave an outline of the most magnificent character: flowing beds of secondary hills softened the romantic wildness of the picture; gentle slopes, clothed with wood, gave a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offered all the luxuriance of cultivation; and herds and flocks gave life and animation to (the scene.)

"It was about four o'clock when we approached the village of Boorza . . . seated on the brow of a hill facing towards the south-east, and (commanding) a prospect which no language can adequately describe."

Mr. Buckingham continued his journey until he reached Djerash, supposed to be the ancient Geraza, the wonderful ruins of which he minutely describes. Afterwards he went to the village of Soof, not far distant, and thence north-west to Oom Kess (Gadara), but which Mr. B. considers to be the ancient city Gamala. "On leaving Soof, we descended," writes Mr. Buckingham, "into a fine valley, and again rising on a gentle ascent, the whole being profusely and beau-

tifully wooded with evergreen oaks below, and pines upon the ridge of the hills above, as well as a variety of the lesser trees. This forest, for it fully deserved the name, continued for about four or five miles, when we opened on a more park-like scenery, the ground showing here and there a rich green turf, and the woods becoming less crowded than before. The soil of the road on which we travelled was clayey, with a fine yellow gravel on the surface; and the track was broad and beaten. As we descended to a lower level, the pines disappeared, and on the side of one of the hills, close to the road on our right, we observed a grotto, carefully hewn down in front, with an arched door of entrance, and a small court and cistern before it. On alighting to examine it, we found it to be an excavated tomb, now containing three stone sarcophagi, of the usual form and size. Were it not for the actual presence of these, we should have thought it to have been a cell of residence for some solitary living being, rather than a place of sepulture for the dead, as we knew of no ancient site in the immediate vicinity of the place, nor could we find any traces of other tombs near. Although this solitude had been chosen, and wild bushes had so overgrown its front as almost to conceal it from the view, this sepulchre had been violated as well as all the rest, and its cistern was choked, its court partly filled up, and its sarcophagi uncovered and empty . . . We reached, at length, a beautiful dell, wooded round on all sides, where we found a small encampment of Bedouins striking their tents, and removing from the more open part of the vale to seek shelter beneath the trees, (on account of the rain) . . . A large fire was kindled, warm cakes were baked for us, coffee burnt, pounded, and prepared, our pipes lighted, and, in short, every office performed for our comfort and refreshment, by these hospitable wanderers, without a thought of compensation. After a stay of about half an hour, we departed from hence, continuing still through the most

beautifully-wooded scenery on all sides. Mr. Bankes, who had seen the whole of England, the greater part of Italy, and France, and almost every province of Spain and Portugal, frequently remarked, that, in all his travels, he had met with nothing equal to it, excepting only in some parts of the latter country . . . It is certain that we were perpetually exclaiming at every turn, how rich! how picturesque! how magnificent! how beautiful!—and that we both conceived the scenery alone to be quite worth all the hazard and privation of a journey to the eastward of Jordan."—BUCKINGHAM'S *Palestine*, vol. ii. pp. 103—119, 240—244.

CONCLUSION.

" A fruitful land maketh He barren, for the wickedness of them that dwell therein."

" Let Zion's time of favor come!
O bring the tribes of Israel home!
And let our wondering eyes behold
Gentiles and Jews in Jesu's fold."

" THE great quantity of rock on the surface, and the little earth that is at times to be seen, must at first strike the observer as a great objection to this country, and may lead to the inquiry, How could such a rocky land be called 'the land flowing with milk and honey,'—the glory of all lands?

" There are many districts that are sadly encumbered with rock, yet the soil among these rocks is of a very superior kind: and were the rock somewhat broken up, the large pieces piled, and the small mixed with the soil, it might be made very productive. There is very striking proof of this in some districts, as that about Hebron, which abounds with rock, and yet is covered with the most productive vineyards. As to such a rocky country being so spoken of in the days of the Patriarchs, I suppose that it was in truth, at that time, the finest of lands; that the rock, which now lies bare in so many places, was then all covered with earth of the richest kind . . .

" The more I see of Palestine, the more I am persuaded that it was once one of the first countries in the world. The time was, I doubt not, when all these rocks were covered with a fine vegetable mould."—PAXTON'S *Letters*, p. 148.

Maundrell, speaking of the naked rocky districts in some parts of Palestine, observes, " that, at sight of them, pilgrims are apt to be much astonished and

baulked in their expectations; finding that country in such an inhospitable condition, concerning whose pleasantness and plenty they had before formed in their minds such high ideas from the description given of it in the word of God. . . . But it is certain that any man, who is not a little biassed to infidelity before, may see, as he passes along, arguments enough to support his faith against such scruples.

"For it is obvious . . . that these rocks and hills must have been anciently covered with earth, and cultivated, and made to contribute to the maintenance of the inhabitants, no less than if the country had been all plain—nay, perhaps much more; forasmuch as such a mountainous and uneven surface affords a larger space of ground for cultivation than this country would amount to, if it were all reduced to a perfect level.

"For the husbanding of these mountains, their manner was to gather up the stones, and place them in several lines along the sides of the hills, in form of a wall. By such borders, they supported the mould from tumbling, or being washed down, and formed many beds of excellent soil, rising gradually one above another from the bottom to the top of the mountains.

"Of this form of culture you see evident footsteps wherever you go, in all the mountains of *Palestine*: thus the very rocks were made faithful. And, perhaps, there is no spot of ground in this whole land that was not formerly improved, to the production of something or other, ministering to the sustenance of human life; for, than the plain countries, nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills, though improper for all cattle, except goats, yet being disposed into such beds, as are before described, served very well to bear corn, melons, gourds, cucumbers, and such-like garden-stuff, which makes the principal food of these countries for several months in the year. The most rocky parts of all, which could not well be adjusted in that manner

for the production of corn, might yet serve for the plantation of vines and olive-trees; which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places."—MAUNDRELL'S *Journey*, pp. 65, 66.

"Even in those parts where all is now desolate," remarks Dr. Robinson, "there are everywhere traces of the hand of the men of other days . . . Most of the hills, indeed, exhibit the remains of terraces built up around them, the undoubted signs of former cultivation." Again, when travelling towards Hebron, he observes, "Many of the former terraces along the hill sides are still in use; and the land looks somewhat as it may have done in ancient times."—ROBINSON'S *Researches*, vol. ii. pp. 187, 428.

"The desolation and barrenness of the land," remarks a recent traveller, "predicted in the Bible, have been brought about by those political events which are fast causing the depopulation of the country: it now no longer numbers men sufficient to till the ground, nor can the people raise funds adequate for the purpose. Thus does man, unwittingly, bring about the unerring decrees of the Almighty."[1]

When these observations are added to the foregoing accounts of the evident tokens of the former fertility of the Holy Land, and to those of its present desolation, we can hardly fail to recall the words of the Psalmist, "A *fruitful* land maketh He *barren, for the wickedness of them that dwell therein.*"

Here, indeed, we find the solution of every difficulty which may arise in our minds at first sight of all the evils which have befallen this once highly-favoured country. The ground is again cursed for man's sake; but when he shall turn to the Lord, the curse shall be taken away.

In the review of some of the principal prophecies respecting the Holy Land, in the first chapter, one

(1) Lady F. Egerton's Journal of a Tour in the Holy Land, pp. 94, 95

remarkable prediction of Isaiah remained unnoticed, and we cannot close this volume better than by alluding to it. It is one, the truth of which is confirmed by the reports of each traveller who has visited the country. It runs thus:—

"Yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, *whose substance is in them* when they cast their leaves."—(Isaiah vi. 13. See also xvii. 6.)

Notwithstanding that the *glory of Jacob has been made thin*, we find that amidst all the neglect and desolation which prevails, *the substance* is yet in the land. The soil, though uncultivated, is *fat and loamy*, and exhibits every sign of the greatest fecundity. In many places it seems as "rich as soil can be." "There are at present in Palestine all the *materials* requisite for the forming of a prosperous people;" and it needs but that the blessing of God should again shine upon the land which is desolate for the sins of its inhabitants, and the "earth shall bring forth her increase," as of old; the valleys shall again stand so thick with corn, that they shall laugh and sing; the mountains shall rejoice, and the trees of the field, before the Lord.

In conclusion, it may not be out of place to say a few words respecting the remarkable people for whom this goodly land is reserved, and our duty towards them.

The conversion of Israel is inseparably connected with their restoration to their own land. When they shall be gathered from all lands to the inheritance of their fathers, they shall look on Him whom they have pierced, saying, "Blessed is He that cometh in the name of the Lord."

And let not the Gentile think that he is uninterested in this great event, and that God's promises of mercy to repentant Israel are "*nothing to him.*" For this would be to show that very temper which our blessed Lord reproved so strongly in the Jews of old—that selfish temper which kept the elder son from partaking in his

father's joy, when he welcomed the prodigal home. Rather let us seek for the spirit which Jesus showed, when He wept over Jerusalem; for the zeal which warmed the breast of the great apostle of the *Gentiles*, when he exclaimed, "My heart's desire and prayer to God for *Israel*, is, that they might be saved!"

Let us, too, beseech God to take from his ancient people "all ignorance, and hardness of heart;" and the veil that hides the true Messiah from their eyes, and so quickly to fetch them home to his flock, that the word of His dear Son may be fulfilled, and Jew and Gentile become "one fold under one Shepherd, Jesus Christ our Lord." Let us often read with joyful hope the words of St. Paul, in the 11th chapter of his Epistle to the Romans: "Hath God cast away his people? God forbid . . . Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? *For I speak to you Gentiles*, inasmuch as I am the apostle of the Gentiles . . . If the casting away of them be the reconciling of the word, *what shall the receiving of them be, but life from the dead?* . . . Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

APPENDIX.

NOTE I.

The "Desert," near Gaza.

IT is most probable that the expression in the book of Acts which might at first seem to apply to Gaza itself, and to describe it as then "*desert*," is to be referred to the *particular road from Jerusalem to Gaza*, on which the Evangelist was to find the eunuch, viz. the *southern road, leading from Eleutheropolis to Gaza, through the "desert," or region without villages, as is the case at the present day.*

"In Acts viii. 26," observes Dr. Robinson, "Philip is directed to go from Samaria *toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert* . . . Here *desert* may refer either to the way, or to Gaza. The facts in the history of Gaza . . . render it improbable that the city is here meant; although there is a possibility that Luke might have written just after the destruction of Gaza, about A.D. 65; and thus have been led, from the novelty of the event, to mention it. (Thus understood,) the words must belong to Luke . . . as a mere parenthetic remark. If attributed to the angel, and understood in this sense, it is difficult to see what bearing they could have upon his instructions to Philip; since *the latter was not to go to Gaza, but only upon the road leading to it;* and this road was the same, whether Gaza was desolate or not.

"More probable therefore is it, that the term *desert* is to be referred to the *road* on which Philip should find the eunuch; and was indeed meant as a description, to point out to him the particular road where he should fall in with the latter. This was the more necessary, because there *were several ways leading from Jerusalem to Gaza.* The most frequented at the present day, although the longest, is the way by Ramleh. Anciently, there appear to have been two

more direct roads: one down the great (valley) Es-Sŭrâr, by Beth-Shemesh, and then passing near Tell Es-Sâfieh; the other, through (the valley) El-Musŭrr, to ... Eleutheropolis, *and thence to Gaza, through a more southern tract.* Both these roads exist at the present day; and the *latter now actually passes through the desert;* that is, through *a tract of country without villages,* inhabited only by (wandering) Arabs ...

"If we may suppose the case to have been the same, or nearly so, when the book of Acts was written, the explanation becomes easy; for the chief difficulty has ever been, to show how this region, in itself so fertile, could be called 'desert.' That the district was at that time in like manner deserted, is not improbable. In the days of the Maccabees, the Idumeans had taken possession of Judæa, as far north as to Hebron, Adora, and Marissa, cities lying on or near the mountains: where they were subdued, and compelled to embrace Judaism ... This serves to show that the southern part of Judæa was no longer occupied by the Jews themselves; nor is there any mention of cities or villages in the plain between Gaza and the mountains, later than the time of Nehemiah. It seems, therefore, probable, that even then the migratory hordes of the southern desert had spread themselves further to the north; and thus connected this tract, as at the present day, with their own 'desert.'"

While travelling from Gaza to Eleutheropolis, Dr. Robinson visited a place so well corresponding in situation and character with the circumstances of the eunuch's baptism, that he particularly describes it. The place is called 'Wady," (or valley,) "El-Hasy."

"The land from Tell, (or Hill,) El-Hasy," he writes, "descends gradually towards the wady of the same name, which we reached in about forty minutes. The way led us through the open fields, where the people were in the midst of the wheat harvest ... The wady El-Hasy is a broad tract of fine meadow lands, on which (horses were pasturing) ... The gravelly bed of the wady winds through this lower tract, and in it a little water springs up at intervals. It can hardly be said to flow, but rather soaks along through the gravel ... On the south-west side (of the valley), Tell El-Hasey rises steeply, directly from the bed, to the height of two hundred feet or more ... The summit commands a rich and pleasing prospect, over a wide extent of undulating country, low swelling hills, and broad valleys, all of the finest soil; yet *without a single village or ruin rising above the*

ground, on which the eye can rest . . ." In the language of Scripture, such a region, without *fixed habitations*, (would be accurately called *desert.*) Still "there was not here wanting the charm of busy life. Several Arab encampments . . . were in sight, surrounded by flocks and herds, and troops of camels and asses . . . and multitudes of reapers and gleaners (were) scattered over the fields.

"When we were at Tell El-Hasy, and saw the water standing along the bottom of the adjacent valley, we could not but remark the coincidence of several circumstances with the account of the eunuch's baptism. This water is on the most direct route from Beit Jibrîn (Eleutheropolis) to Gaza, on the most southern road from Jerusalem, and in the midst of the country now 'desert,' *i. e.* without villages, or fixed habitations. The thought struck us, that this might not improbably be the place of water described. There is at present no other similar water on this road; and various circumstances—the way to Gaza, the chariot, and the subsequent finding of Philip at Azotus—all go to show that the transaction took place in or near the plain."—ROBINSON'S *Researches*, pp. 380, 389—391, 640, 641.

NOTE II.

Eleutheropolis (Beit Jibrîn).

THE city of Eleutheropolis is not mentioned in Scripture, but it was anciently of much importance in Palestine. It was built by the Romans, was an episcopal city, and the determinate point whence Eusebius and Jerome estimated the distances and positions of other places. The site of Eleutheropolis has been fixed by Dr. Robinson, after much careful and diligent investigation, at Beit Jibrîn, the ancient Betogabra.[1] Beit Jibrîn is a village of moderate size, the capital of a district in the province of Gaza. It is situated among low hills, and so shut in by them, that no other places are visible from it. "Like most of the villages in this region, it is surrounded with olive-trees; and beneath one of these, north-west of the ruins, we spread our carpets,

(1) For Dr. Robinson's arguments respecting the identity of Betogabra and Eleutheropolis, the reader is referred to the second volume of his "Researches."

and, after a few minutes of rest and refreshment, entered upon our examination of this interesting spot.

"Here is a village with ruins, apparently of different ages—ruins worthy of the Roman name, and of a powerful city . . . They consist of the remains of a fortress of immense strength, in the midst of an irregular rounded enclosure, encompassed by a very ancient and strong wall . . . built of large square stones, uncemented. It has been mostly thrown down, but on the northern side it is still several feet in height . . . Along this wall, on the inside, towards the west and north-west, is a row of ancient massive vaults, with fine round arches, apparently of the same age as the wall itself. These are now nearly covered by the accumulated rubbish, yet some of them still serve as dwellings for the inhabitants . . . The character of this wall and of these vaults, leaves no doubt that they are of Roman origin. In the midst of this area stands an irregular castle, the lower parts of which seem to be as ancient as the exterior wall: but it has obviously been built up again in more modern times. Indeed, an inscription over the gateway shows that it was last repaired by the Turks (in A.D. 1551), nearly ten years after the present walls of Jerusalem were built . . . The gate was now shut up; and the court within planted with tobacco, so far as there was room among the heaps of stones and rubbish. The walls are so far broken down, that we could clamber over them and enter without difficulty. The interior of the castle was full of arches and vaults; and the people told us of a church with pictures in the southern part, now shut up, and, indeed, buried beneath the ruins. Several small marble columns were strewed around. The area of the enclosure, outside of the castle, is occupied partly by the modern hovels of the village; partly by patches of tobacco and vegetables; while in the northern and eastern quarters it is confusedly covered with heaps of stones, the materials of ancient walls and structures.

"The situation of this fortress was low, on a point between two wadys . . . Back of the village, the ground rises into hills, which must have overlooked the fortress. The ancient town appears to have extended for some distance along the open valley, towards the north-east. In this part are still remains of the former wall and dwellings. Just by the village on the west, in the other valley, is a large public well, around which cattle and flocks were collected for watering.

"Twenty minutes from the village . . . are seen the ruins of an ancient church, bearing the name of Santa Hanneh, (St. Anne) . . . In following up the wady to this spot, we passed two other wells. One of them was quite large; flocks and herds were gathered around both; while men and women were drawing water, and filling for them the many drinking troughs, presenting an animated scene of Oriental pastoral life. Of the church, only the eastern end is standing, including the niche of the great altar, and that of a side chapel, built of large hewn stones of strong and beautiful masonry."

Such is Dr. Robinson's account of his first visit to Beit Jibrîn. At a subsequent one, the sheikh of the village, an intelligent man, showed him "several antiquities in the vicinity, which we had omitted to see on our former visit." Of these antiquities, an account is given in the next note.—ROBINSON'S *Researches*, vol. ii. pp. 355—358.

NOTE III.

Account of some remarkable Caverns in the South of Judæa, in the Neighbourhood of Deir Dubbâ'n,[1] *and Beit Jibrîn.*

"A FEW steps beyond . . . Deir Dubbâ'n, we came to the cavern (so called) of which we were in search, just by our road on the left . . . The place is certainly a great curiosity. In the soft limestone or chalky rock, which the soil here scarcely covers, are several irregular pits, some nearly square, and all about fifteen or twenty feet deep, with perpendicular sides. Whether these pits are natural or artificial, it might at first be difficult to say. In the sides are irregular doors, or low arched passages, much obstructed by rubbish, leading into large excavations in the adjacent rock, in the form of tall domes or bell-shaped apartments, varying in height from twenty to thirty feet, and in diameter from ten or twelve to twenty feet, or more. The top of the dome usually terminates in a small circular opening at the surface of the ground above, admitting light into the cavern. These apartments are mostly in clusters, three or four

(1) Deir Dubbâ'n is a village north of Beit Jibrîn.

together, communicating with each other. Around one pit, towards the south-west, we found sixteen such apartments thus connected, forming a sort of labyrinth. They are all hewn very regularly, but many are partly broken down; and it is not impossible that the pits themselves may have been caused by the falling in of similar domes. Some of the apartments are ornamented, either near the bottom or high up, or both, with rows of small holes or niches, like pigeon-holes, extending quite around the wall. In the largest cluster, in the innermost dome, a rough block of the limestone has been left standing on one side, ten or twelve feet high, as if a rude pulpit or a pedestal for a statue. In the same apartment are several crosses cut in the wall: and in another of the same suite, are several very old Cufic inscriptions, one of which is quite long. These we neglected to copy, much to our subsequent regret; although, from what we elsewhere saw, they probably would throw no light upon the age and character of these singular excavations.

"What then could have been the object of these caverns? Cisterns they were not; and quarries they could hardly have been; as the stone is not hard enough for building, and there is no place in the vicinity erected with such stone. Or if quarries, why then excavate in this peculiar and difficult form, when all is so near the surface? The form in itself resembles that of the subterranean magazines around many of the villages at the present day; and naturally suggests the idea, that these caverns, too, may have been intended for magazines of grain. But their great number, and especially the fact of their communicating with each other, is inconsistent with such an hypothesis. I am unable to solve the mystery; and the similar excavations which we afterwards saw, on our second visit to Beit Jibrîn, serve only to render the whole matter still more inexplicable."

Of the caverns at Beit Jibrîn, Dr. Robinson gives the following account: "We went first to some caverns on the south-west side of the wady leading up to Santa Hanneh, near the path by which we had approached from Kubeibeh. These are artificial excavations, having partly the character of those we had seen near Deir Dubbâ'n, but of much more careful workmanship. Besides domes, there are here also long arched rooms, with the walls in general cut quite smooth. One of these was nearly a hundred feet in length;

having along its sides, about ten feet above the level of the floor, a line of ornamental work like a sort of cornice. On one side, lower down, were two niches at some distance apart, which seemed once to have had images standing in them; but the stone was too much decayed to determine with certainty. These apartments are all lighted by openings from above. In one smaller room, not lighted, there was at one corner, what looked like a sarcophagus, hollowed out of the same rock; but it was too much broken away to enable us to speak positively. The entrance to the whole range of caverns is by a broad arched passage of some elevation; and we were surprised at the taste and skill displayed in the workmanship.

"The sheikh now took us across the same valley to other clusters of caverns in the northern hill; more extensive indeed than the former, occupying in part the bowels of the whole hill; but less important, and far less carefully wrought. These consist chiefly of bell-shaped domes, lighted from above, like those at Deir Dubbâ'n, though some are merely high arched chambers, excavated in the face of the rock, and open to the day. The rock is here softer, and very many of the domes are broken down. The sheikh related, that one chamber, before unknown, having recently fallen in, he, thinking there might be treasure in it, sent down a man to explore it; but he found only a human skeleton. In one of these caverns was a small fountain; and near by were two short inscriptions, in very old Cufic, which my companion copied. They seem however to have been the work of casual visitors, and afford no explanation of the age or object of the excavations . . . But the most remarkable spot of all remained yet to be visited. This was another series of immense excavations, on the southern end of the hill, on the south of the valley. Lighting several candles, we entered by a narrow and difficult passage from a pit overgrown with briers, and found ourselves in a dark labyrinth of galleries and apartments, all cut from the solid rock, and occupying the bowels of the hill. Here were some dome-shaped chambers, as before; others were extensive rooms, with roofs supported by columns of the same rock left in excavating; and all were connected with each other by passages, apparently without order or plan. Several other apartments were still more singular. These were also in the form of tall domes, twenty feet or more in diameter, and from twenty to thirty feet high. They were

entered by a door near the top, from which a stair-case, cut in the same rock, wound down around the wall to the bottom. We descended into several of these rooms; but found nothing at the bottom, and no appearance of any other door or passage. We could discover no trace of inscriptions; nor anything indeed which might afford the slightest clue for unravelling the mystery in which the history and object of these remarkable excavations are enveloped. Near by, were said to be other similar clusters, which our time did not permit us further to explore." —ROBINSON'S *Researches*, vol. ii. pp. 352—354, 395—398.

"It appears from history, that, during, or soon after, the Jewish exile, the Edomites spread themselves throughout the south of Judæa, which they continued to occupy, and which consequently is included under the name of Idumea, by Josephus and later writers . . . Jerome, also, in speaking of the Idumeans, calls them Horites, and makes them dwell within the borders of Eleutheropolis. Now we know that the original inhabitants of Idumea Proper were actually Horites, that is, Troglodytes, 'dwellers in caverns,' or under ground, who, although dispossessed by the Edomites, continued to live among the latter, and, apparently, became with them one people . . . It is possible that the Edomites were called Horites, in Palestine, in the original acceptation of the word; for Jerome also asserts, that Idumea, or the whole southern region from Eleutheropolis to Petra and Ailah, was full of habitations in caves, the inhabitants using subterranean dwellings on account of the great heat. Does not this language suggest the idea, that Jerome is here alluding in part to the singular excavations which we discovered near Deir Dubbâ'n, and which were so particularly numerous around Beit Jibrîn, or Eleutheropolis? May we perhaps suppose, that the Idumeans brought with them their habits of life, and preferred to excavate for themselves here, dwellings under ground, in the soft limestone rock? It did not, indeed, occur to us at the time, that possibly this had been the object of these caverns; but it might well have been the case, for they were all dry, and, in general, well lighted . . . I do not wish to be considered as here advancing an hypothesis, but merely as bringing forward a suggestion, which may deserve consideration."— ROBINSON'S *Researches*, vol. ii. pp. 424—425.

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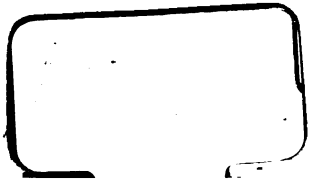
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